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Miscellany.

ON THE INSTABILITY OF HUMAN RESOLUTIONS.

The weakness and instability of human resolutions have been a subject of derision to the satirist, and of sorrow to good men in every age. In almost every breast good resolutions are found to blossom with rich luxuriance; but how few of them ripen into the good fruit of virtuous actions and holy affections. How are they forced from the mind by the impulse of evil passions, like premature blossoms, scattered by the blasts of the northern wind. Such fitful, shortlived resolutions appear to me to be worse than useless. They impede rather than accelerate one's progress in virtue and piety. Their tendency is to blunt the delicacy of moral feeling, and hush to silence the voice of conscience. Every violated resolution is a stain upon the moral character, which will diminish the solicitude and watchfulness of its possessor to preserve its purity. Every violated resolution contributes to render easier the introduction of vice into the heart. He who has frequently had the hardihood to be guilty of sinful conduct, in violation of a promise made to his conscience, so to speak, will have the less scruple and reluctance in the commission of some grosser enormity, when the temptation is equally great, and no barrier of virtuous resolve is to be broken down.

Such sudden and shortlived purposes have also a direct tendency to promote self-deception. Operating upon the natural and very prevalent disposition in men *to think more highly of themselves than they ought to think*, they would persuade one that he has made no small progress in moral excellence, because he has often *talked about virtue*, and has often *resolved* to be virtuous. He will remember how many resolutions he *has made;* he will forget how many he *has broken.*

Shall we, then, infer from the consideration, that it is a very common thing for human resolutions to be broken, and that being broken, they are rather worse than none at all,—shall we infer, that we ought not to make good resolutions respecting our future conduct? God forbid.

But the considerations, which I have mentioned, shew, that it may be useful for us to reflect upon some of the *causes* of the failure of human resolutions; as a view of these causes may suggest some remarks, tending to our moral and religious improvement.

One great cause of the inefficacy, and failure of human resolutions is, that they are adopted hastily, from temporary, inconstant, and inadequate motives, and do not result from fixed religious principles.

It is no uncommon thing to hear persons, who have been involved in all the extravagance of dissipation, who have drunk the cup of pleasure to the dregs, when they begin to be oppressed with that satiety, and disgust, and remorse, which are the never-failing attendants of sinful excess,—it is not uncommon to hear them at such a moment declaiming in the severest terms against their sinful practices, and resolving with apparent ardour and sincerity to become good men,—to devote those faculties, which have been so long abused in the service of sin, to the cause of virtue and religion,—to the cultivation of the nobler principles of their nature, which they have hitherto suffered to droop and wither in consequence of the encroachments of sinful appetites and passions. But what is the motive of this commendable resolve? The mere love of ease and pleasure. They wish to be rid of their present feelings of vacuity and discontent. It is the misery rather than the guilt of their vicious career, which they desire to avoid. They have tried all the forbid-

den expedients of gratification, and in this momentary conviction and *experience* of their insufficiency, they determine to try a virtuous course, as a sort of last resort. They have continued in the land of sinful indulgence, till there has arisen *a mighty famine in that land*, and they have begun *to be in want.* They resolve to quit it because they can find ease and pleasure there no longer. Such resolutions as these, made in some season of discontent and disgust, and resorted to as an expedient to be rid of present disagreeable feelings, are seldom lasting in their influence. In a multitude of instances they last no longer than the feelings which caused them. Pleasure holds out some new and more specious allurement, or their passions are kindled by the presence of their old temptations, and their good resolutions are given to the winds. Some more direct and easy way to enjoyment than 'the narrow path, the steep ascent, which Virtue points to,' must be found by them. They rush into forbidden pleasures, and their good purposes vanish like the morning cloud and the early dew.

This man is prompted to make resolutions to a virtuous course from a regard to reputation,—a desire of the good opinion of the world. He has remarked in his intercourse with society, that it is the tendency of virtue to engage respect and esteem; that it is highly becoming and ornamental to the character, when not carried to the extreme of rigid austerity. Perhaps some striking display of virtuous principle has engaged his admiration, and he has felt 'how awful goodness is, and has seen virtue, in her own shape how lovely.' He would think himself happy, could he be the occasion of exciting such sentiments in the breasts of others as he now feels in his own. Under these impressions he resolves with ardour to endeavour to attain to so enviable a distinction; and perhaps he takes a few steps towards the accomplishment of his purpose. But resolutions prompted by such transient glows of moral feeling, and adopted merely with a view to secure the respect of the world, rarely have a lasting and uniform influence. They will be remembered, and have their proper effect, as long as a man is called upon to perform none but *customary* and *fashionable* duties; but they will not lead him to condemn and discountenance a popular vice. They will not stand by him when he is called

upon to face reproach, opposition, and persecution. He is disappointed and his resolutions falter, when virtue shall require him to proceed, with undeviating step, in the way of his duty, through *evil report*, as well as good report; and he will forget or disregard his good purposes, when they interfere with any plans or prospects in his favourite pursuit of worldly honour. No sooner is some splendid prospect of distinction presented, which yet requires the sacrifice of his good purposes, than he is hurried away in its pursuit. To be seen and admired by men was the very object of his good purposes. Who then can doubt that they will give way, when they require him to do that, which meets with the frowns, instead of gaining the applause of the world? That such a case may occur will not, I suppose, be questioned by any one who has observed the ways of the world, or read its history. The opinion of the many is *not* always on the side of rectitude. On the contrary, you can scarcely direct your minds to a distinguished benefactor of mankind, to one who has given his days and nights, the labours of his life, to the cause of reforming and enlightening his cotemporaries, without thinking of one, whose reward has been reproach, and contumely, and persecution. Yes, the Redeemer of mankind, the light and life of the world, whose sole employment was 'to go about doing good,' was despised and rejected of men,—he was forced from a world, unworthy of his presence, by a death inflicted only upon the vilest malefactors,—upon highwaymen and slaves. Is it not then certain, that a mere regard to reputation, a regard to the opinion of such a world as ours is, will be insufficient to make our good purposes uniform and permanent in their influence?

There are some, who form resolutions to exercise this or that virtue, and to abstain from this and that vice, with no other view than the promotion of their interest in this world. The assistance of virtue they think useful, if not absolutely necessary, in order to the attainment and enjoyment of this world's good. They have heard, and they may have observed, that many, by following a course of strict and undeviating integrity, have been successful in their pursuits, and have risen to the summit of worldly prosperity. They too resolve, that they will try the same means in order to the attainment of the same end. They mean to *make use* of so much virtue

as shall be instrumental in procuring that temporal good, which is the engrossing object of their desires, and in giving success to their endeavours to rise in the world. But ye cannot serve God and Mammon, says our Saviour. Religion and virtue disdain to be considered as the mere servants of interest. It will soon be found by those, who thus pay their passing respects to virtue, as a means of promoting their present interest, that although with respect to the tendency of virtue on the whole, and her influence on the human condition generally, 'length of days' may be said to be 'in her right hand, and in her left hand riches and honour;' yet tempting prospects of gain will sometimes be presented, crooked by-paths to wealth will attract their notice, through which Religion and Integrity refuse to accompany them. When highly tempting opportunities of this kind occur, resolutions to a virtuous course, from no higher motive than a regard to temporal interest, will prove but a feeble barrier in the way of the accomplishment of unlawful but flattering designs. Highly wrought statements of the natural consequences of virtue in this world, of its influence on present happiness, have no doubt convinced many a man, that it was for his interest to be virtuous, and excited many a hearty resolve, many a sincere purpose, to practise the laws of virtue. But they who are influenced by *no higher* considerations will find no difficulty in persuading themselves, when they mingle in the interests and passions of the world, that the practice of the arts of deception, hypocrisy, and injustice, will in many particular instances be a shorter, and easier, and surer way to the attainment of what they conceive to be temporal good, than the practice of rigid virtue; and in the hour of violent temptation they will fall away.

I have thus far spoken of the inefficacy and failure of such resolutions as are hastily adopted from inconstant and temporary motives; a regard to present ease and tranquillity of mind,—to the opinion of the world,—to temporal interest,—motives which yield but an unsteady aid to virtue, and are sometimes incentives to guilt.

But why is it that so many of our good purposes, which are prompted by the highest considerations that can influence a reasonable being, frequently become fruitless and abortive. Why is it that many, who have a sincere desire to do the will

of God, and who, from a regard to the sanctions of his laws, which he has appointed and proclaimed to the world, mark out for themselves the best line of conduct, and resolve with sincerity and ardour to pursue it,—why is it, that forgetting their good purposes, they so frequently deviate from the right way, and accomplish absolutely nothing towards real reformation of character? Let me give a general answer. The reason is, that when they resolve upon a good end, which they perceive and approve of at a distance, they do not reflect upon the *means*, by which alone it can be attained. They neglect to make themselves acquainted with their peculiar propensities, with those particular passions and desires, and with those circumstances in their external situation, which may constitute strong temptations to induce them to deviate from their good purposes; or, knowing them, they take no pains to restrain and govern the former, or avoid the latter. They neglect self-inspection and self-government, and are not so distrustful of themselves as to fly from temptation.

It is a subject deserving our most serious consideration whether, in our zeal in opposing a doctrine so dishonourable to God, and so degrading to human nature, as that of the entire moral inability of man to perform what the Lord our God requireth of him, we are not apt to entertain too extravagant an opinion of our moral powers,—to place too great a reliance upon the strength and exertions of the human will. Are we not apt to repose such an excessive confidence in our moral strength as to undervalue those means and helps, which might ensure a uniform obedience, and without which our resolutions and plans, aiming at improvement in character, must prove fruitless,—must terminate without effecting any thing? These means are prayer, meditation, self-examination, observance of religious ordinances and worship. In the pride of our strength we resolve upon some great moral achievement. *We will* press toward the mark for the prize of the high calling of God; but, too confident of success, think not of the obstacles and hindrances, which may stand in the way of the execution of our good purposes. We are not on the watch against the occasions and temptations to violate our resolves. We do not with sufficient care guard against the sin, which doth most easily ensnare us. We set out

on the race with strong hopes, and strong determinations, to gain the prize; but we neglect to take the precautions necessary to insure success. We neglect to consider, and of course we neglect to guard against what may expose us to defeat. We do not lay aside every weight. We neglect to examine and take advantage of the ground; and consequently, with all our ardour and zeal we fail of obtaining the prize.

If we take no pains to detect and expel the malignant passions, which may be lurking in our bosoms, but suffer them to have a quiet and undisturbed abode; if we neglect to maintain a constant watchfulness over our thoughts, and desires, and appetites; if, instead of avoiding the occasions and allurements to sin, we run fearlessly into temptation; if we are so self-confident as to neglect those aids and means of virtue, which are within our reach, and refuse to apply for the divine assistance, which is promised to humble suppliants, we may resolve with ever so much sincerity and vehemence; we may promise ourselves in the ardour of feeling, though death should overtake us, *we* will not neglect the counsels of our master, *we* will not deny his name, *we* will not deviate from the good course we have proposed to ourselves; yet, in the hour of temptation we shall do that, which will make us *weep bitterly*. We shall find too late, that we have overrated our strength; that we have thought too little of the enemies, which encompass our path; and of the enemies within our own hearts.

I have thus endeavoured to set forth some of the leading causes of the inefficacy and failure of human resolutions. From a review of these, let us be induced to reflect on the importance of constantly proposing to ourselves the *highest motives of conduct*. We have seen that one of the most powerful causes of the failure of our good resolutions is, that they were adopted hastily from doubtful and inconstant motives,—motives having respect to this *lower world* alone. Let us, then, if we would keep our resolutions firm and lasting, if we would be consistent and uniform in the christian course, let us habitually look *above* and *beyond this world* for the supports of our virtue. The influence of this world alone will never bear the soul to one that is infinitely better. Our conduct in this world will not be *uniformly* virtuous, unless

our *affections* are placed on things above. The motives, which Religion presents, are the only adequate and uniform supports of human virtue. *We must walk by faith, and not by sight.* The love, reverence, and fear of the Creator, Governour, and Judge of the world,—a constant regard to his will,—the sense of his presence and inspection,—the desire of his favour and approbation,—the hope of the eternal rewards which he has promised to the virtuous,—the fear of the evils which he has threatened to bring upon the vicious, not in this world only, but *in that which is to come*;—these are the only considerations and motives, which will urge us to the *uniform* practice of *all* our duties. Considerations having reference to this world alone, will sometimes give way,—will sometimes persuade to vice. It has not been my purpose to discuss the question, which has been agitated amongst moralists, whether actions performed from a sense of present interest, from a regard to reputation and praise, from a respect to the opinion of the world, can partake of the nature of virtue; or whether they are entirely destitute of merit. But it has been my object to shew that such motives are inconstant in their operation, feeble to bear us up against temptation, and sometimes traitors to the cause of virtue. Let him, therefore, who is influenced by no higher motives, think that he has made but small advances in moral excellence, but distant approaches to the character which God would have him acquire. Let him think that he has but doubtful and feeble security against the inroads of vice, against the assaults of temptation, and the licentiousness of the passions. And let him aim to act under the influence of those higher motives of ***Religion***, which will urge him forward in the rugged as well as the smooth path, which never change with circumstances and situations, which will afford a strong support against the terrours of pain and reproach, persecution and death, and which we shall not be ashamed to own, in the hour, when the secrets of the heart shall be laid open.

From the view we have taken of the uncertainty and instability of human resolutions, let us also be excited to aspire after that right disposition of the affections, and all our powers of thought and action, which will render the aid of frequent and particular resolutions less necessary to our progress in virtue. Let us not rest, until we have acquired that

purity of mind and heart; that uniform, consistent, and unvarying direction and attachment of our faculties, feeling, and affections to the objects, which God approves, so that what was once the effect of repeated endeavours, and laborious effort, may be the result of inclination,—the spontaneous impulse of the feelings and temper. Until we have made some approaches to this disposition and temper of the mind and heart, we shall ever have occasion to weep over resolutions violated, motives disregarded, and duties neglected. Unless we have made some approaches to such a disposition and temper, we can have no sure and unfailing safeguard against the violence of temptation, and the exigences of untried situations. And without such a disposition and temper, we are destitute of that best, that indispensable preparation, that wedding garment, which will make us fit to enter the presence of the pure and perfect Being, 'who searcheth the heart, and trieth the reins.' *Keep, therefore, thy heart with all diligence; for out of it are the issues of life.*

Let us learn, from a review of our subject, a lesson of humility, and of the necessity of placing our dependence upon God. Under a deep conviction of our frailty,—of our proneness to violate the resolutions of our better moments, of our liability to be overpowered by the sudden assaults of temptation, let us learn to feel our dependence upon God, and the need in which we stand of his aid, who knoweth our frame, and remembereth that we are dust. Let us repair to the throne of him who knoweth how to deliver us from temptation, and whose grace is sufficient for us. Such a sense of dependence upon God, and the confidence in divine aid to support what is weak, and raise what is low, within us, which is the fruit of habitual devotion and prayer, will greatly increase our powers of resisting temptation, and will excite within us a zeal, and ardour, and perseverance, in the ways of well doing, analogous to the feelings, which burn in the breast of the soldier, who knows that his sovereign is fighting for him in the front of the battle. In the beautiful language of sacred poetry, '*Blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the rivers of water, and that bringeth forth his fruit in his season; his leaf also shall not wither, and whatever he doeth shall prosper. Even the youths shall*

faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not be faint.

RELIGIOUS FEELING.

BEFORE recommending religious feeling, it is important to say what it is; for, like almost every other subject of religion, it is often sadly misunderstood, and the indulgence of a mistaken affection is too generally thought a sufficient substitute for the weary labour of ordering the life by the directions of Christianity. Is is, however, enough to say, that religious feeling is the same with all other feeling; and, instead of being a supernatural excitement of the heart, or a principle not originally belonging to human nature, and placed in the soul by the immediate act of God, it is simply the direction of our natural feelings to the subject of religion, and the deep interest naturally awakened by the considerations of God and our own destiny, which reason suggests and revelation opens.

And yet there are some, (I trust under the mistaken impression mentioned,) who doubt whether it is either useful or necessary. They say the Christian should be governed only by a sense of duty. This is true; and what is religious feeling but a sense of duty? Not the cold and uninspiring thing, that too often bears the name,—not the dead letter that measures and weighs our obligations, and tells us we need not go any further. Religious feeling is the sense of duty in its living force, urging us onward in the narrow way with pleasure instead of unwillingness, and making our labour light. Not necessary! Show me one man in the whole range of existence, who meets his duties faithfully, while his heart is not in them, let him feel his responsibility as he will; and did we ever find ourselves able to persevere long in what we knew to be right, against or without our feeling? We found that the hands grew weary the moment the heart grew cold. Besides, the reluctant and measured obedience arising solely from what men call the sense of duty, though unavoidable in

the beginning of a christian course, will not be accepted when we have long walked in it, and come near its close. There is nothing harder for a parent, in his age or infirmity, than to receive attentions from his children, which they feel bound to give,—to content himself with that measure of kindness which they do not dare refuse him; and even if they fail in no single respect, and leave no ground for complaining, he feels that there is wretchedness in receiving their charities, when their hearts do not go with them. No more will God receive the exact but heartless offering. No good deeds, sacrifices or prayers, can be remembered on high, but those which come from the heart.

They say too that religious feeling will run into excess. It is true that fanaticism and hypocrisy often assume its name, but these are not excesses of religious feeling;—they have nothing to do with it, and the more fervent the true affection becomes, the sooner these counterfeit passions will die away. And suppose it did sometimes rise into excess, what then? We should no more quarrel with it on account of its accidental results, than with the winter fire that warms our dwellings, or the stream that revives our fields, because they sometimes pass their bounds and spread out into destruction. Prudence may be excessive; benevolence may be excessive; and, if we cast away all the feelings attended with this danger, we shall have very little worth retaining left in the heart. Would to God that this danger were less fanciful than it is! For little reason is there to fear, or I should say to hope, that any of our feelings will go too fast or far in the way of duty. If religion were a path of invariable pleasantness; if its days were all sunshine and its nights all peace; if there were no dangers to encounter, and no tears to shed, then we might not need the aid of the affections. But it is not, and it never will be so; and in the deep solicitings of temptation,—the whirlwind of passion,—the resistance abroad, and the selfishness within, the voice of reason cannot be heard, and will not be cared for if it is; the assault will be strong, and the defence must be resolute, and no part of our nature is strong enough to make it but the heart.

Next, if there is no doubt that the affections may be engaged in the service of religion, the thought of God should first employ them; for without hearts deeply impressed with

reverence for his greatness, gratitude for his goodness, dread for his power, and love for his milder perfections, we shall have nothing to inspire us in the performance of duty; we shall have no feeling of responsibility to a just and holy being, and no worthy object of prayer. But the affections are not to rest as they often do in the admiration of his perfection; for at this hour, and every hour, thousands are gazing with delight upon the visible world,—they are elevated with its sublimity, and melted with its beauty; and yet, in all the enthusiasm with which they dwell upon it, they never feel that its Creator is their father, and these are blessings which his kindness has made for them. These wonders of Providence, considered only as things to be admired, no more awaken devotion than the portrait or statue inspire affection. They must be regarded as the gift of a father's love, and intended to make us now, as well as permanently happy; and when the recollections of past and present enjoyment,—of rich treasures of happiness poured out at our feet, are assembled and considered as they ought to be, I do not say they must, but they will make the divine character the object of our affections. Many indeed are the clouds, and deep sometimes the darkness that surrounds God's throne; but there is an eye of faith that can discern him who is invisible, and there is a heart of religious feeling too, that can love though it sees not the Giver of every good.

The character of our Saviour and all the other subjects of religion, are so many expressions of divine goodness, and are calculated to direct and animate religious feeling in the love of God,—especially that character, so humble yet so exalted,—uniting the sensibility of human tenderness with the grandeur he derived from God, and even while mingling in the crowds of men, surrounded by a distant and unapproachable solitude of more than earthly greatness. When we remember that he endured an existence of humility and wo,—that he laboured without rest and suffered without the consolations that assuage the sorrows of men;—that his hardship was relieved by no friendship, rewarded by no gratitude, encouraged by no applause, and when the long wretchedness of his life was ended, he could not go down to the grave in peace,—and all this for us! religious feeling must be awakened powerfully by the willing self-devotion of the Son, and

the love of his Father and our Father, that sent him forth to enlighten and save the world.

But when I say what direction should be given to religious feeling, I would say that forms of faith should engage it no further than conscience sternly demands. They are too apt to engross it, and to excite unholy passion; and yet men fly to them as they hurry away from the places where they find nature as God first made it,—where the forests and fields, the blue heaven and dark waters address their hearts in vain, —and go to join in the rivalships and struggles of the world. But this is not right. I may not say that those who are thus earnest in their own faith, and zealous against others are guilty;—their mistaken conscience may help to excuse them; —and yet one would think they might contend on other than holy ground; there are wars and rumours of wars enough to engage in without disturbing the religion of peace.

Again, what are the limits of this religious feeling? Beyond what bounds is it never to pass? Now a truly religious feeling could not run into excess;—it would never go near to prevent the performance of a single social duty, nor the enjoyment of one innocent pleasure;—it could only become more religious, and that change would be happy. But nothing human is pure; many fountains of worldly interest send their waters into the river of life. Then whenever what we consider our religious feeling is no longer controlled by our judgment,—when we begin to be enthusiastick, where reason has not first approved,—when we make feeling supply the place of action, and suppose that holy affections will atone for our want or violation of morality,—still more, when we compare ourselves with others, and our fancied superiority awakens, or may awaken confidence and pride; then our religious is fast changing to irreligious feeling, and we are in the path that seemeth right unto a man, though the end thereof are the ways of death.

But the degree of religious feeling should be determined by what we know of our own nature. We can tell just how deeply we are interested in the concerns of life,—how well we bear its labours in the prospect of reward;—how much we rejoice when we have added to our possessions, and what feelings are awakened by the accidents either favourable or unfortunate that call up the fervour of the soul. Our

affections must be proportioned to our impression of the value of the objects that excite them. Then if heaven is better than earth,—if the service of God is higher than the slavery of the world,—if eternity is more important than the passing day, religion must be followed with that deep and solemn earnestness, that gives a sabbath stillness to life, as if there were but one thing to do;—such an earnest feeling as might have once borne an Apostle through opposition, suffering, and desolation, as the mighty vessel dashes impatiently through the waters till she rests by her native shore.

How can our affections be any longer uninterested in religion? How can we suppose that the part of our nature most exalted in itself and in its powers, is the very one we have no use for in religion? We suffer those affections to be wrought into admiration when we witness the successful experiments of human art,—the works of human hands, and the noble results of man's intellectual exertion; we allow them to kindle into warmer enthusiasm at the thought of human glory, surrounded as it is with recollections of violence and blood; we invite them to linger and gaze on the magnificence of the heaven above and the familiar beauty of the earth beneath us; no feeling seems too strong to express when fine examples of human character demand our reverence and delight; why then should we keep the affections steadily away from things immortal, while we waste them in emotions that can go with us only to the grave? why can we not fasten them on those enduring things that shall not perish with the world at last? Why can we not give our best, yes, all our affections to religious duty and improvement? There only can they be devoted without danger and sorrow; there they will give rapidity and success to our preparation for joining the saints in light.

PERVERSION OF SCRIPTURE LANGUAGE.

Every one probably has found some difficulty in shaking off certain crude notions, which were received in early years; and even after he has been taught, by the sober convictions of his understanding, resulting from free inquiry, to correct

them, they will sometimes recur, and give him momentary uneasiness. If this be the case, as it often is, with men of good education and enlightened minds, we are not to wonder if we find it more strikingly exemplified among the weak and the ignorant. The child, who reads his Bible in little portions, to his mother or school mistress, and at the same time, is taught to repeat lessons in the Primer and the Assembly's Catechism, considers them all equally sacred; and gets his notions of religion from what his memory is taxed with. If the words *original sin*, *Godhead*, *election*, &c. are mentioned, his proofs of the doctrines which the words suggest to him, and his ideas concerning them, as far as he has any, are drawn from the little elementary books which he faithfully committed to memory. I recollect to have heard it once related of an adult, that, when challenged to produce a proof-text of original sin, he involuntarily cited—'In Adam's fall, we sinned all.' And I will appeal to any one, who, when a child, learned the Assembly's Catechism so thoroughly, that he could not forget it, whether the word *Godhead* does not immediately suggest to him that concise dogma,—'There are three persons in the Godhead,' &c. Without any further illustrations, I think this moral caution flows obviously from the subject; namely, that it is wrong to impose these little formulas of abstruse doctrines on the infant mind. The doctrines taught in the Assembly's Catechism, are indeed called the distinguishing doctrines of the Gospel; but they are not. They are reduced to a kind of system by great efforts of ingenuity, by remote inferences, and by much subtle contrivance. By fastening them on the youthful mind, a weight may be unwarily imposed, which a person of tender conscience, not guarded by great physical or intellectual vigour, can neither shake off nor endure; which may end, and often has ended, in melancholy or phrenzy.

I might select from the Scriptures a multitude of passages, which have been generally misapplied, in consequence of blind devotion to preconceived opinions, and doctrines clothed in a technical phraseology. One of the most remarkable examples of this kind is that passage in the Epistle to the Ephesians, in which the Apostle exhorts them to 'put off the old man, which is corrupt, according to the deceitful

lusts;' to 'be renewed in the spirit of their mind;' and to 'put on the new man, which is created in righteousness and true holiness.' Now I will ask, whether the generality of the orthodox, so called, do not apply all this to *conversion*, in the technical sense which they have attached to the word; and whether their teachers do not encourage or allow it? Is not the *old man*, by their interpretation, what they call the carnal or natural man, as he comes into the world, by the will of his Maker, wholly depraved? Does not the *renewal* spoken of by the Apostle, in their apprehension, mean a radical and mysterious change of an originally corrupt nature? and by putting on the *new man*, do they not understand a transformation of this nature? Every thing seems to them here to fall so naturally into their mode of speculation upon conversion or regeneration, that most of them would be very apt to smile, perhaps some of them with an expression of a good deal of pity or contempt, if we should suggest to them an examination of the context. Can the context, they ask, make it plainer? or is there any possibility of mistake in the case? Let us hear what the Apostle saith. He writes to men already converted,—converted from paganism to christianity. But he would persuade them that their acknowledged Lord and master, in the religion which he preached, tolerates no vices, and they must no longer indulge in those corrupt practices, which they might once have considered venial, or have indulged without remorse, or fear of future consequences.

As the Ephesians, addressed by the Apostle, had been converted to a new faith, so he tells them they must be converted from the vices forbidden by this new religion. I foresee that some Christians will charge me with great ignorance, or a profane use of words, in speaking of more than one conversion. I have no disposition to ridicule the phraseology of any sect of Christians; for I am far from believing that ridicule is the test of truth. Some good, however, may result from placing such phraseology in a fair and strong light, and seeing whether it will bear the exposure. It is a very convenient and summary doctrine, that, in regard to the religious character, change or conversion can take place but once for all; that the *substratum* (I know not what other word to use) of all sin, is turned at once into that of

all holiness. But I choose to employ the words convert and conversion, in their real meaning, a meaning that appears to be alike true and intelligible; and to say that every sincere conviction, producing change of opinion, or change of moral conduct, is, in the *good* sense of the word, conversion, is a turning, as it regards the individual, from errour to truth, from vice to virtue.

It will, I think, be perceived by any one who examines the case fairly, that these views correspond with the exhortations of Paul in addressing the Ephesians. He beseeches these converts to walk worthily of their vocation, in all the christian virtues; and not to conduct themselves as other Gentiles, since they *had not so learned Christ*. But when he comes to illustrate his exhortation to them, to put on the *new man*, he does not rest in generalities; he does not exhort them to turn, to be converted, to be renewed, from they knew not what; he is not afraid of being called, in those *unenlightened* times, a moral preacher; but he intreats the liar to speak the truth,—the irascible and sanguinary, to avoid sinful anger,—the thief to turn to honest industry,—the licentious talker, to purify his tongue,—the thoughtless or profane, not to resist the holy spirit of God,—the morose, and vindictive, and slanderous, to become kind and forgiving, and tender of others' reputation. He continues the same style of exhortation to the end of the Epistle,—exhortation to mutual love, to chastity in speech and conduct, to vigilance and circumspection, to saving of time, to temperance, to devotion, to deference and forbearance towards one another in all the relations of life. All these are the great ends to be attained; they constitute the great warfare, to accomplish which, and to resist every adversary, we are to put on the whole armour of God, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God.

Now it will not be maintained by any reasonable man, that these Gentile converts were all liars, thieves, &c. by nature, or that there is any thing mysterious or supernatural in their power of abstaining from these vices, or of reforming from them. Some reason the Apostle must have had for all the particularity that we have seen. Some or all of the vices enumerated must have been practised, and the virtues

imperfectly regarded by them ; or at least there must have been occasion for great apprehension in the writer, that their virtues needed a very strong guard. They were already converted to a belief in Christ of some kind ; but the work was incomplete, till they were thoroughly converted from their sins ; for it was the earnest desire of the Apostle, as it was the great end and aim of the religion which he laboured to propagate, to make bad men good and good men better ; to make them good in all the relations of life, and devout as the children of God, and heirs of immortality.

It is very much to be feared, that a considerable portion of Christians in this age would consider a preacher, who bestowed much of his attention upon the topicks alluded to, in speaking of the Epistle to the Ephesians, to be exceedingly deficient,—quite a *legal* preacher. And yet how small a portion of the New Testament (and that small portion here and there in the Epistles of Paul) is devoted to abstruse speculations on subjects hard to be understood ! The main end is, throughout, moral and devotional, and the sanctions every where solemn and awful.

I am not aware that the Scriptures, in any place, speak a language different from that of Paul, in the passage I have considered. Whenever *conversion*, *renewal*, *regeneration*, or the *new birth*, is spoken of in the New Testament, it means change of religion, from Judaism or paganism, to Christianity, or change of dispositions and conduct. Consequently unbelievers are exhorted to believe, and be converted to the true faith, and sinners to turn, and repent, and reform.

No doubt there are millions in christendom, bearing the name of Christians, without excepting any sect or denomination, who have little of the form, and less of the power of godliness. They must turn, must be converted, from indifference in regard to religion, to a consideration of its supreme importance ; from neutrality to open defence of the faith ; from coldness to zeal. Whatever be their habits of sin, of negligence, or stupor, they must be converted, regenerated, born again. No rational Christian is afraid of these terms, any farther than the abuse of them has led him to avoid them, and to seek other words to convey their true meaning. There are not to be found among men more

persuasive exhortations to conversion, than those which fall from the lips of preachers belonging to the liberal party. But they wish to have a meaning affixed to the word, that is at once rational and scriptural. They are afraid to require any proofs of true faith or genuine holiness, which the Scriptures do not require ; and are ever ready to appeal to the law and the testimony, to the life and conversation.

When I commenced these remarks, I did not mean to confine myself to the illustration of a single instance of the perversion of scripture language, and perhaps I may renew the subject hereafter. It seems to me the time has come, in which the publick attention should be often called to such inquiries. Names are of little consequence in themselves, any farther than, having been long monopolized by one party, they may serve to mislead mankind, in regard to the things signified. But we know that in religion, as in other concerns, certain watch-words of a party are often more than a match for the sober reasoning of candid and inquiring men. We have seen, however, in our own times, that much can be done for the spread of rational religion, by calm and persevering attempts to enlighten the publick mind ; but the occasions are still lamentably frequent for that searching question, which was put by Philip to the Ethiopian,—'Understandest thou what thou readest?' A. V.

BIOGRAPHICAL SKETCH OF GOVERNOUR BROOKS.

The character of the late Governour Brooks being one of great excellence, and it being well known that he was a warm friend to religion, as well as an able and enlightened magistrate, and heroick defender of his country's rights and liberties, a brief memoir of his useful life may be acceptable to the readers of the Examiner. The following Biographical Sketch is extracted from an occasional Sermon, preached by the pastor of the First Church in Medford, on the Sabbath immediately subsequent to the death and interment of the lamented subject. Governour Brooks had, for many years, been a member of that Church, and how effectually he was supported in his dying hour, by the religion he so long professed, may be inferred from his conversation with the pastor, in the interview described in the close of the following sketch.

THE Honourable John Brooks was born in Medford, in May 1752. On the 31st of that month he received baptism in this church of Christ. He was descended from a respectable line of ancestry. The first of the family name, who emigrated to this country, took up his residence, it is understood, in this village; and the estate on which he is supposed to have settled, has remained in the hands of a succession of descendants to the present day.

The immediate parents of our lamented friend were highly respectable. His father was Captain Caleb Brooks, well remembered by some yet living; and the son was a younger member of a numerous family. At the usual age he was put to school, and enjoyed only the common advantages then possessed of elementary instruction. What proficiency he made at this period of life is not distinctly known. Compared with his slender means, we may presume it to have been highly creditable, as he possessed a mind naturally active, and ardent in the thirst of knowledge. Several anecdotes are related of his amiable deportment and manners at this period; and traits were even then developed, which gave presage of the worth and excellence of the future man.

The claims of a large family not permitting the father to bestow upon the son the expense of a publick liberal education, and the latter discovering a predilection for the medical profession,—at the age of fourteen, he was placed under the instructions of Dr. Simon Tufts of this town,—a gentleman eminent in his profession, and distinguished for his urbanity and private worth. Under his eye and roof, the youth continued to the age of twenty-one years. The interval was very profitably spent, and ever after was looked back upon with great pleasure. He then left Medford, established himself professionally in the town of Reading, was soon after happily married, and seemed fixed in the sphere he had there chosen for life.

The period in which he thus embarked on the active duties of his profession, was one of great publick excitement.

The American colonies were on the eve of an open rupture with the parent country. The arbitrary and unconstitutional acts of the cabinet of Great Britain, produced a spirit of resistance throughout this continent. A throb of generous, injured patriotism beat high in the bosoms of its inhabitants;

and when the language of petition and remonstrance was refused a hearing, and endurance became no longer a virtue, preparations were made in a spirit of high and desperate daring, to shake off the fetters which the ruling powers of England, with the threatening array of fifty thousand bayonets, were preparing to rivet.

In the generous burst of feeling, so widely prevalent, it cannot be supposed that the highminded spirit of our deceased friend took no part. He entered deeply into the stir and struggle of the crisis. And such, and so early, was the rising ascendency of his character, that the young men of his town and neighbourhood embodied themselves into a company of 'minute men,' so called, and placed themselves under the command of the youthful patriot.

At that time it was difficult to foresee what would be the political issue of publick affairs; especially, what would be the length, or the probable result of the colonies' resistance. It does not appear that national independence was then absolutely contemplated and aimed at by the prominent directors of the measures of opposition to the British government. Judicious men supposed that the determined and intrepid attitude assumed by our people would produce at the English court a conciliatory temper, and such readiness of accommodation as that the effusion of blood might be spared, and both the wrongs of the colonists be redressed, and the reasonable privileges which they sought be conceded.

Be this as it may, when the war, which *ended* in the Revolution, was about breaking out, the deceased did not contemplate making arms a profession, even for a season, as events subsequently occasioned; or, indeed, of serving his country in any military capacity. He conceived that the calls of his family, and the duties he owed professionally to his neighbourhood, would not admit of his taking the field. It cost him an effort so far to repress the fire of youthful ardour, as to come to this decision. On the organizing of a regiment in the winter of 1774-5, he was elected a major; and the views of duty I have stated, led him to decline the appointment. At a subsequent meeting of officers, his formal declination of the post to which he was chosen, was communicated along with the reasons that swayed him; but his objections were not received, and at a new ballot, his elec-

tion to the majoralty was unanimously confirmed. He returned home perplexed in mind. Again he conscientiously weighed the question of duty, and again arrived at the conclusion before communicated. On the memorable 19th of April, there was to be another general meeting of the regimental officers elect, at which it was his intention to appear, and still absolutely and finally to decline his appointment, for motives which he deemed must prove convincing. But Providence otherwise ordered; and an event was then just at hand, which was to determine differently his views of duty, and doubtless to change and colour the whole course of his subsequent life. On the preceding night, (namely the 18th of April, 1775, then at the early age of twenty-three years,) he had just retired to rest, when the momentous tidings were brought, that a strong detachment of the enemy had left Boston and taken up the line of march towards Concord. He immediately directed that the concerted signal of alarm should be given; that his company should be ordered out; and then,—forthwith joined, you suppose, his intrepid little band?—But no, there was a duty he felt, that must first be attended to. There was much sickness at that time in the town where he dwelt. A malignant fever was prevalent. He did not suffer himself to forget the duties he owed to the sick; or to act on the plea that the calls of patriotism might displace the claims of benevolence. Having given directions for his company to march so soon as it should be assembled, he mounted his horse and visited all on the list of his patients; and not only administered the necessary immediate prescriptions, but left directions for their after treatment and regimen, during the period of his expected absence. Day had advanced when he overtook and assumed the command of his gallant corps. He first came upon the enemy a short distance this side of Concord; just as they, having completed the destruction of the Provincial stores, were commencing a rapid retreat to the capital. Brooks' company formed one of the many flying parties of the county troops, which, hanging on the flanks, or rear of the retiring British soldiery, kept up an harassing and fatal fire; nor did the pursuit terminate till the latter reached the boats stationed at Charles River, for their transportation to Boston.

I have dwelt longer on this event, with its connecting incidents, in the life of the deceased, because such an anecdote may throw a clearer light on some interesting points of his character, than a mere general and unillustrated eulogy could offer.

The immediate turn of his life was now determined. He joined the camp then forming at Cambridge, and shortly after was commissioned a major in the provincial army. Thenceforth,—his sword unsheathed,—he espoused his country's cause with a devotion, a spirit and intrepidity surpassed by none, and continued in the service till the close of the eventful struggle. His valour was proved on many a hard fought field. In the autumn of 1777, (then promoted to the rank of lieutenant-colonel, and commandant of his regiment in the absence of the superior officer,) he was among the northern continental forces that pursued and at length vanquished the army under General Burgoyne. On the 7th of October, in the second assault on the British lines, he, in the division under General Arnold, led his regiment against the right wing of the enemy, and succeeded in making a most decided impression. The enemy were not only driven in, but the entrenchments of the German reserve being carried by storm, the regiment of Colonel Brooks fairly effected a lodgment therein. This they triumphantly maintained; notwithstanding the most urgent orders from the British general that they should be disposted; and the victorious corps passed the night ensuing, with arms in hand, on the ground so valourously won. It need not be said that so signal an exploit added much to the brilliancy of his reputation.

Subsequently his personal safety was greatly endangered in the battle of Monmouth. In consequence of the impetuosity of a charge, and the dust and smoke occasioned by the terrible conflict, he was separated for a time from the body of his regiment, and well nigh surrounded by the enemy's ranks. But happily, his valuable life and services were preserved to the American cause.

After the arrival of Baron Steuben in this country, when that able officer was appointed Inspector-General of the American army, a board was constituted consisting of three auxiliary inspectors, who were to unite with him in the arduous endeavour to introduce a uniform system of military

drill and discipline among the continental troops. The intelligence and activity of Colonel Brooks being reported to the Baron, at his instance, the former was designated to be a member of the Board, and, at the same time, permitted to retain his rank in the line. He undertook with zeal the important duties attached to the employment, and the services he rendered in this capacity were very valuable. The advantages of the general system of improvement in army tacticks, projected by the controlling mind of the experienced Superintendent of the department, and carried into complete effect by his able coadjutors, were soon strikingly visible in the precision, celerity, and strength infused into the continental military.

Towards the close of the year 1781, Colonel Brooks was directed to resume the command of his regiment, and ordered to West Point; where two other regiments being rendezvoused, a brigade was formed, the command of which devolved on him as senior officer. He continued in that situation till near the close of hostilities.

When the army was about being disbanded, in consequence, as was thought, of no very favourable dispositions being manifested by Congress to make immediate payment of arrears due to the army, especially to confirm its pledges of half pay to the officers for life, a military convention was held to deliberate on the posture and prospect of affairs. A committee was appointed, of which General Knox was chairman, to prepare certain resolutions expressive of the sense of the Convention, and the steps suitable to be taken in the existing emergency. Colonel Brooks was one of that committee, the resolves of which were unanimously adopted at the adjourned meeting of the officers. He also acted for a season, in conjunction with General M'Dougal, as army agent at the seat of the General Government, in the presentation of an address to Congress, and in otherwise negociating with that body; facts which are mentioned to exhibit his high standing in the estimation of his compatriots in arms, and the signal confidence they were wont to repose in him.

The war having terminated, Colonel Brooks at the age of thirty-one, left the army, rich in nothing save the laurels of an unsullied reputation.

But here let me pause to remark on the true excellence of his character at this period of life. He did not bring with him from the army a *mere military* reputation, one attractive by its martial glare alone, and entitled to panegyrick simply in consequence of his acknowledged heroism. Nor was his character chiefly estimable at this period, through the social qualities, the kindly sympathies of a generous breast, the frank and engaging address,—all which indeed he possessed,—but which, by attaching the hearts of friends and personal admirers, might possibly have blinded the eye to serious defects in his moral character, if really existing, and have induced the conviction, that he possessed virtues of which there might be no certain evidence. But he left the army, in *fact*, with unblemished morals; with a character not only externally decorous, but built on solid principle; with a soul superiour to the attractions of vice, in their most fashionable and seductive forms. He was even at that time of life exemplarily good. And when it is remembered what schools of immorality the camp and garrison too often prove, and how much of profaneness, licentiousness, and other kinds of profligacy then abounded;—nay, who calls to mind that baleful spirit of infidelity then stealthily at work, sapping the foundations of religion, and loosening the bonds of all private and publick morals, it must be allowed that his were no common attainments in goodness, and the application to him of the scriptural title of a *'perfect man and upright,' may seem far from extravagant.

Resuming his residence in this town, Colonel Brooks addressed himself to the task of retrieving his embarrassed affairs. The medical profession just then presenting no opening, he at first turned his attention to trade, but to succeed in this pursuit neither his habits nor taste had formed him. In 1786, the venerable Dr. Tufts, his early friend and patron, being compelled by infirmity to relinquish the duties of his profession, was desirous that his place should be supplied by one in whose medical qualifications he might repose entire confidence. At his solicitation, therefore, in accordance also with the expressed wishes of the inhabitants of this and

* Allusion is here made to the subject of the discourse which introduced these notes; the text being taken from Psalms, xxxvii. 37.

several of the neighbouring towns, our deceased friend consented to resume the office of physician. Shortly after, he was elected a fellow of the Massachusetts Medical Society. How ably and successfully, with what unsparing toil and patience, with what suavity, fidelity and acceptance, he discharged the duties of his responsible calling, is known unto all my fathers and brethren. His professional judgment and skill, it is well known, were held also in high estimation by the members of the Faculty, a signal proof of which was their spontaneous election of him in the latter years of his life, to the dignified office of President of the State Medical Society.

With all his conscientious devotedness to the duties of his immediate profession, he yet found time to meet many calls to honourable exertion for the publick weal. He was a man whom the community loved to distinguish. Besides the important trusts with which the citizens of this town, from time to time, invested him, as their representative in several Legislatures and delegate to the State Convention for the adoption of the Federal Constitution, he was elevated to seats in the Senate and Executive Council boards, and also to a high rank in the Militia of the State. But why need I mention these marks of publick confidence and regard, or spread in recital before you his other eminent honours? Why remind you of his selection by the Father of our country, when the note of war was sounded at the close of the last century, to fill one of the principal stations in the army then contemplated to be raised; a distinction more illustrious from the circumstance, that the highest military talents of the land were open to the discriminating choice of the Great Chieftain, and the name of our honoured friend was associated with those of the proudest heroes of which the Republick could boast? Why speak of the eminent post he held as head of the military department of this Commonwealth during the most perilous crisis of the late war? Why mention his subsequent elevation for a period of seven successive years to the government of this state with large majorities of the free suffrages of his fellow-citizens; or expatiate on the acknowledged ability, the rare dignity, the unequalled urbanity, with which he discharged the duties of that arduous station,—qualifications, which obtained for him the homage of all, and exhibited him in the rare light, (as has been well observed,)

of 'a ruler not of a party, but the people?' Why enumerate the various publick associations and institutions, with which the deceased was connected, or over which he was invited to preside; patriotick or professional, religious, literary or masonick? Why mention the several diplomas expressive of respect for his intellectual eminence and erudition, which were spontaneously conferred upon him by the neighbouring university, and which embraced the highest honours in its gift? All these distinctions, it is presumed, are fresh in the remembrance of all whom I address; and a general reflection, I have only to offer on the whole;—what must have been the preeminent worth of him, whom men of all classes and professions, and walks, and pursuits, thus delighted, and were emulous to honour?

To none who were conversant with the deceased, need it be said, that he courted not publick honours. He was superior to the little vanity and sordid ambition of one, who would play a part in the great drama of life, for the paltry pleasure of being seen and gazed at. No one prized more than he, the judicious estimation of his fellow-citizens, or was more ready to move at the *clear* call of duty, to the post of laborious eminence. But it was not the honour for himself, but the good thereby to be accomplished for others, which was the magnet that led him; and the benefits which he was enabled to render the publick, in the high stations to which he was advanced, gladly would he have conferred by a personally invisible agency.

It is well ascertained, that when the dominant political party in the year 1816, turned their eyes to him as the most suitable candidate to fill the chair of chief magistracy in this state,—to the committee who waited upon him to request his consent to the proposed nomination, he returned a refusal, on grounds, which he deemed to justify fully his decision, and which exhibited the consistent purity of his views. When his negative was reported at an adjourned convention, such was conceived to be the urgency of the publick need, they refused to accept it. It was decided, that without a renewal of the personal application, (in the hope that he would at length yield to the exigency,) the press should forthwith announce him as the federal candidate for the chair of state. And yet, when clothed with the office, from the

eminence of which he thus modestly shrunk, he more than rose adequate to its novel and complex duties, and proved himself as a ruler, equally able and virtuous, enlightened and *good.*

His private deportment in the latter office, cannot have been forgotten by us. Equally accessible to all, he maintained the same affable and urbane, yet dignified address, for which he was wont to be distinguished. His crowded avocations did not cause him to neglect the duties and charities of social and domestick life; nor produce a suspension of the kindly interest he had ever cherished in our families and homes. How various and delicate his offices of courtesy and friendship! And how ready, to the last, his gratuitous bestowment of professional advice and the fruits of his long-tried skill, whenever sought in cases of illness;—always in company, or known accordance with the wishes of his respected successor in the medical office.

In the character of this most estimable man, there was a rare junction of qualities, equally great and good. *Great* qualities he certainly possessed. The faculties of his mind, naturally of no inferiour order, had been unusually strengthened by culture and exercise. Separately, they were all entitled to respect on the score of power; and had the entire assemblage centered in some one, not endued with his genuine goodness of heart, or in whose breast a baleful ambition reigned, they would have clearly proved the possessor to be a *talented* man, in the popular sense of the phrase. In the case supposed, they would have stood all naked and open, and have *glared* upon human observation. But in him, they were accompanied and relieved by virtues of equal eminence. There was a happy admixture of these, and an evenness in their elevation, which gave a rounding and finish to his character; and, added to an unostentatious address, they prevented the particular effect of his mental powers, either viewed singly, or in their aggregate. In short,

> 'He was a man most like to virtue, in all
> And every action ———
> ———————Of a body as fair
> As was his mind, and no less reverend
> In face than fame He could so use his state,
> Tempering his greatness with his gravity,
> As it avoided all self-love in him
> And hate in others.'

It remains now that we turn our attention more particularly to the *religious* principle, the 'golden thread,' which ran through the contexture of his life and actions.

From his youth, he entertained a deference for religion. But a remarkable providence befel him when about twenty-three years of age, which drew his attention seriously to the subject. It pleased God to visit him with an alarming illness.* At that critical juncture, he possessed the calm exercise of reason. He was led to revolve deeply on the state of his soul, and the anticipated consequences, should he be shortly called out of the world. He found with concern that he could not give so full and satisfactory a reason of the hope that was in him, as he had been wont to conceive; and altogether, he felt that religion had not been with him that *paramount* concern, that it both might and should become. Yet, be it observed, his conduct had been stainless and irreproachable; nay, externally, a pattern of correctness.

On his restoration to health, he began seriously to investigate the subject of religion. He read, as opportunity enabled, the works of those solid English divines, Clarke, Barrow, Taylor, Butler, Atterbury, and, more recently, the writings of the great Paley. Beginning with researches into the being and attributes of God, he next proceeded to examine the foundations of revealed religion, and settled his faith in its great principles, on a known and immovable basis. A remark of his is well remembered, 'that from the period of his life alluded to,—of any three books to be found on his table, at least one would prove to be on the subject of religion.' This fact shows the measure of attention, that, among his multifarious engagements, he still unfailingly gave to researches in Christian Theology. But he did not merely read and reflect; he felt that he must *act*. 'True religion,' he once said to the speaker, 'is not a matter of speculation, to

* This sickness occurred in the year 1776, about the time of the evacuation of Long Island by the American troops. Gov. (then Major Brooks,) was obliged to be removed, in a state of great weakness, to New York. The relation of the impressions produced by the illness, or rather of the serious views then entertained, was given me by himself, two years ago. Whilst on this point, I would add, that I received at different times, *viva voce*, from the same source, the statements of the prominent particulars contained in these brief memorial sketches. They claim, therefore, to be considered as faithfully accurate.

recreate the mind,—nor yet food for the passions to nourish fanaticism. *It is a pendulum that, moving within, should regulate and control all the actions of the life.*'

His peculiar views of the great doctrines of religion were ever strictly liberal. By this I mean, that they were narrowed by no sectarian bias; and he put that rational construction on the proclamations of divine grace,—that salvation by them is freely *offered* to all men, though the acceptance or rejection thereof, depends upon their own will. Liberal as he was in sentiment, yet his faith was evangelical.* He never abandoned that great cardinal doctrine of the Gospel,—*the mediatorial agency of Jesus Christ, as necessary to human salvation.* But as he was a protestant in heart, as well as in profession, he freely allowed the same right of private judgment in matters of faith, to others, which he claimed for himself. He conceived, nevertheless, that diversities of religious sentiment might exist among Christians, without destroying their union in the bonds of peace. He deprecated the spirit of uncharitableness, so prevalent in the present day, alienating the hearts of believers, and baptising them with the waters of strife. Enough he had seen of the collisions of the world, to desire harmony at least in the Christian Church. 'Peace,' he would say, 'peace be to this house.' In the sanctuary we have seen how reverent was his deportment. In daily life, we can testify how blamelessly he walked. And all before whom I speak this day are witnesses to the consistency of his exemplary rectitude, in every visible relation which he bore to life. If ever, in mixing with the world, he lost sight for a moment of the 'prize of high calling,' and measured back a step or two to earth, the effect was to redouble his subsequent zeal in his pilgrimage toward heaven. And truly his 'path proved the path of the just, that shone brighter unto the perfect day.'

Such a life could not but terminate in *peace.* The end at length drew nigh, which was to put the seal to profession, and display triumphantly the power of principle.

The constitution of Governour Brooks, though naturally strong, had received several severe shocks from illness. It recovered but imperfectly from a dangerous attack, expe-

* The word is used in its *precise* not *technical* sense.

rienced two years ago; and it was too evident to an observant eye, that the springs of life were fast giving way. From the beginning of his last sickness, or more properly, when the malady became fixed and determinate, he seems to have had a premonition that it would prove mortal. On the third day of his attack, he so expressed his expectations, but yet declared his entire acquiescence in the divine will. This conviction, and the resignation he displayed, he retained unshaken to the last.

Omitting a recital of the progress of his disorder, the remembrance of which is too painfully fresh, I will pass to a closing scene.

On the evening of the last Lord's day,—*his* last sabbath upon earth,—having then a respite from the bodily pains with which for the most part he had been exercised, he requested the attendance of his pastor. On visiting him, I found his bodily strength to be greatly reduced. Nature, it was apparent, could sustain the conflict but a little longer; yet the faculties of his mind were in full and unclouded exercise. Collecting his shattered powers, like dying Jacob, he strengthened himself upon his bed. The effort of nature to rally her feeble forces partially succeeded. With laborious and broken, yet sufficiently distinct accents, he was at length able to articulate. Such remarks as were made, that evinced the happy and edifying frame of a dying christian, the unshaken composure of a good man's soul in the near view of certain dissolution,—I shall only repeat. But these will be given, as near as may be, with verbal accuracy.

In reply to the satisfaction I expressed on seeing him, as was expected, amid all the pains of his body, enjoying inward serenity, and strength, and comfort, giving evidence thereby, that he was borne up by the influence of that religion in his death, which he had aimed to exhibit in his life, he said;—'I see nothing terrible in death. In looking to the future, I have no fears,—no,' he added with emphasis, 'no apprehension I experience, as I dwell on the prospect before me. I know in whom I have believed; and I feel a persuasion that all the trials appointed to me, past or present, will result in my future and eternal welfare.'

Shortly after, he resumed; 'I look back upon my past life with humility. I am sensible of many imperfections that

cleave to me. I know that the present is neither the season nor the place, in which to begin the preparation for death. Our *whole* life is given us for this great object; and the work of preparation should be early commenced, and be never relaxed till the end of our days. My own term of life is almost spent. What I have done, is done. God has seen all; and known all. To him I can appeal, that it has been my humble *endeavour* to serve him in sincerity, and wherein I have failed in duty, I trust to his grace to forgive. *I now rest my soul on the mercy of my adorable Creator, through the only mediation of His Son our Lord.*'

'Oh, what a ground of hope,' he immediately added, 'is there in that saying of an Apostle, that *God is in Christ, reconciling a guilty world to himself, not imputing their trespasses unto them!*'

After an interval, he continued; 'I know what it is to leave this world. I look back, and I look around me, and I see what life is, and the many innocent charms it possesses. How many have been the blessings I have enjoyed, all which a merciful Providence has bestowed upon me. I have been connected with life by a thousand close and pleasant ties. What friends have I had, and what comforts in their friendship! I cannot speak of the innumerable tender associations which crowd in my mind, as I pursue these reflections, and indulge the survey of the past.—And to die, is to leave *all*. Yet all, all I have resigned. The relinquishment is unreservedly made. I now only look to the world before me, and very soon I shall be there. In God I have placed my eternal ALL; and *into His hands I commit my spirit.*'

When a confident hope was expressed that his patience would not fail, and it was suggested, that seemingly his further period of suffering could not be long, he resumed, and said; 'The conflict is sharp; may it be short. Sometimes my pains are indeed great. But I have prayed for a spirit of submission, and that it may continue with me to the last. The will of the Lord be done!—Yes, I repeat; *not my will, but the will of my Father in Heaven be done!*'

He next requested a prayer, but said, 'Pray not that I may recover. I have no desire to be raised up from this illness. But pray, that my sufferings may be mitigated, if it please God, and that at length my death may be easy. And

forget not my absent'——his lips faultered,—it was only momentary,—' my absent children,' he soon audibly pronounced. 'And as by an all-wise Providence, it is not permitted to us to meet in this world, may we be blessed with a happy reunion, in the world beyond the grave.'*

In his parting words, on this affecting occasion, he forgot not the church and religious society with which he had so long walked and communed. A blessing he fervently ejaculated upon them, and implored the divine presence to be continued in the midst. It was the blessing of one just arrived at the gate of Heaven. Zion still dwelt upon his heart, and this seat of her solemnities. May the prayer that he uttered, be visibly followed by rich and lasting effusions of grace from above!

* * * * * *

Thus have I imperfectly sketched a few particulars in the life and death of one whom living, we honoured, and now bereaved from us, we bewail. The distinguished excellencies in the character of the deceased, and the near relation he bore to us demanded, it was deemed, some tribute from this place. But the subject, however interesting to dilate on, or profitable to pursue, must at length be concluded.

And now, sainted immortal, farewell! Though we cannot rise to thy greatness, may we emulate thy goodnes. May the bright *virtues* thou didst display upon earth, adorn our lives. May we follow thee in all things wherein thou didst follow Christ. Like thee, may we persevere to the end in wisdom's ways. In the last conflict of nature, may our souls, like thine, be borne up by the hope, which entereth within the vail. And in the future world, may we receive with thee, the portion of everlasting blessedness and PEACE.

* If any thing was wanting to prove the firmness of soul of this Christian hero, in his dying hour, the disappointment above alluded to, was a decisive trial. Wheh his sickness first assumed an alarming character, intelligence was sent to his only son, Major Alexander S. Brooks, of the United States' Artillery, Commandant of Fort Preble, Maine. It was not then known, that the latter was also confined to his bed, by a severe and dangerous illness. It was necessary, at length, to apprise the father of this. The tidings occasioned a short struggle, but he immediately professed his entire submission to the will of Heaven. The trial was the more painful, as the illness of the son precluded the consolation of the presence of the lady or children of Major Brooks. The disappointment of the dying parent, and the grief of the son, may be faintly conceived, but cannot be expressed.

Collections.

[John Evelyn, Esq. author of the Sylva, a distinguished scholar and gentleman in the reign of Charles II. was honoured with the friendship and confidence of the eminent men of his day, and particularly of Dr. Jeremy Taylor, whom he was accustomed to consult as his spiritual adviser, and with whom he lived in the nearest intimacy. The following are among the letters, which have recently been published with the Diary of Mr. Evelyn, relating in part to interesting domestick occurrences, which called forth the sympathies of that amiable, as well as eloquent prelate. The first is an acknowledgment from Dr. Taylor, of some kindness conferred by his friend, probably at that period of his life, when, notwithstanding his preeminent genius and fame, he was no stranger to the perplexities of a straitened fortune.]

From Dr. Jeremy Taylor.

HONOURED AND DEAR SIR,—A stranger came two days since from you with a letter and a token; full of humanity and sweetness *that* was, and *this*, of charity. I know it is more blessed to give than to receive; and yet as I noways repine at that Providence, which forces me to receive, so neither can I envy that felicity of yours, not only that you can, but that you do give. And as I rejoice in that mercy, which daily makes decrees in heaven for my support and comfort, so I do most thankfully adore the goodness of God to you, whom he consigns to greater glories, by the ministeries of these graces. But, sir, what am I, or what can I do, or what have I done, that you can think I have or can oblige you? Sir, you are too kind to me, and oblige me, not only beyond my merit, but beyond my modesty. I only can love you, and honour you, and pray for you; and in all this, I cannot say but that I am behind hand with you, for I have found so great effluxes of all your worthinesses and charities, that I am a debtor for your prayers, for the comfort of your letters, for the charity of your hand, and the affections of your heart. Sir, though you are beyond the reach of my returns, and my services are very short of touching you, yet if it were possible for me to receive any commands, the obeying of which might signify my great regards of you, I could with some more confidence converse with a person so obliging; but I am obliged and ashamed, and unable to say so much as I should do, to represent myself to be

Honoured and Dear Sir, your most affectionate and obliged friend and servant, JER. TAYLOR.

Mr. Evelyn to Dr. Jeremy Taylor, to come and Christen his son George.

SIR,—I heartily acknowledge the divine mercies to me, both in this, and many other instances of his goodness to me; but for no earthly concernment, more than for what he has conveyed me by your charity and ministration towards my better and eternal interest; and for which I wish that any new gradations of duty to God, or acknowledgments to you from me, may in the least proportions second my great obligations, and which you continue to reinforce by new and indelible favours, which I know myself to be so much the more unworthy of, as I am infinitely short of the least perfection, that you ascribe to me; and because you best know how much a truth that is, I have not reason to look upon that part of your letter but as upon your emanations, which like the beams of the sun upon dark and opaque bodies, make them shine indeed faintly and by reflection. Every one knows whence they are derived, and where is their native fountain. And since this is all the tribute, which such dim lights repay, I must never hope to oblige you; but what I am able, that will I do.—Sir, I had forgotten to tell you, and it did indeed extremely trouble me, that you are to expect my coach to wait on you presently after dinner; that you are not to expose yourself to the casualty of the tides in repairing to do so christian an office for

Sir, yr. &c. JOHN EVELYN.

Says Court, 9 *June*, 1657.

Answer from Dr. Jeremy Taylor.

HONOURED AND DEAR SIR,—Your messenger prevented mine but an hour. But I am much pleased by the repetition of the divine favour to you in like instances; that God hath given you another testimony of his love to your person, and care of your family. It is an engagement to you, of new degrees of duty, which you cannot but superadd to the former, because the principle is genuine and prolifick; and all the emanations of grace are universal and alike. Sir, your kind letter hath so abundantly rewarded and crowned my innocent endeavours in my descriptions of friendship, that I

perceive there is a friendship beyond what I have fancied, and a real material worthiness, beyond the heights of the most perfect ideas. And I know now where to make my book perfect, and, by an appendix, to outdo the first essay; for when any thing shall be observed to be wanting to my character, I can tell them where to see the substance more beauteous than the picture, and by sending the readers of my book to be spectators of your life and worthiness, they shall see what I would fain have taught them, by what you really are. Sir, I shall by the grace of God, wait on you to-morrow, and do the office you require; and shall hope, that your little one may receive blessings according to the heartiness of the prayers, which I shall, then and after, make for him. That then, also, I shall wait upon your worthy brothers, I see it is a design both of your kindness and of the divine providence.

Sir, I am your affectionate and most obliged friend and servant, JER. TAYLOR.

June 9, 1657.

A Letter of condolence from Dr. Jeremy Taylor to Mr. Evelyn, on the death of two promising children.

Feb. 16, 1657.

DEAR SIR,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated; for I account myself to have a great cause for sorrow, not only in the diminution of your joys and hopes, but in the loss of that pretty person, that strangely hopeful boy. I cannot tell you all my own sorrows, without adding to yours; and the causes of my real sadness in your loss are so just and reasonable, that I can no otherwise comfort you, but by telling you, that you have very great cause to mourn; so certain it is, that grief does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But, sir, I cannot choose but I must hold another and a brighter flame to you. It is already burning in your breast; and if I can but remove the dark side of the lanthorn, you have enough within you to warm yourself, and to shine to others. Remember, sir, your two boys are two bright stars; and their innocence is secured, and *you shall never hear evil of them again.* Their state is safe, and heaven is given them upon

very easy terms,—nothing but to be born and die. It will cost you more trouble to get where they are; and among other things, one of the hardnesses will be, that you must overcome even this just and reasonable grief; and indeed, though the grief hath but too reasonable a cause, yet it is much more reasonable, that you should master it. For besides, that they are no losers, but you are the person that complains, do but consider what you would have suffered for their interest. You have suffered them to go from you to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well, when you look upon it as a rod of God; and he, that so smites here, will spare hereafter; and if you, by patience and submission, imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable; because it is in some sense chosen, and therefore in no sense unsufferable. Sir, if you do not look at it, time will snatch your honour from you, and reproach you for not effecting that by christian philosophy, which time of itself will do alone. And if you consider, that of the bravest men in the world, we have the seldomest stories of their children, and that the apostles had none, and thousands of the worthiest persons, who sound most in story, died childless, you will find it is a rare act of Providence so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discourses, governments and reasonings. If the breach is never repaired, it is because God does not see fit it should be; and if you will be of his mind, it will be much the better. But, sir, if you will pardon my zeal and passion for your comfort, I will readily confess, that you have no need of any discourse from me to comfort you. Sir, you have now an opportunity of serving God by passive graces; strive to be an example and a comfort to your lady; and by your wise counsel and solace, stand in the breaches of your own family, and make it appear, that you are more to her than ten sons. I purpose by the assistance of Almighty God, to wait on you in the course of the next week, that I may be a witness of your christian courage and bravery; and that I may see, that God never displeases you, as long as your hopes and confidence in heaven are maintained. Sir,

I shall pray for all that you can want, that is, some degrees of comfort, and a present mind; and shall always do you honour, and would fain also do you service, if it were in the power, as it is in the affection of, dear sir,

Your most affectionate, and obliged friend and servant,

JER. TAYLOR.

Bishop Leighton.

[This spiritual and eloquent writer, who was archbishop of Glasgow in the time of Charles II. was also, for several years, Principal of the University of Edinburgh. His most anxious desire was to infuse a spirit of piety among the students, and to make their studies a help to their virtue. The following is extracted from one of the addresses he was accustomed to deliver to the graduates, on presenting them with their degrees. We know not whether students of modern days could relish the disparaging terms, in which he speaks of the glory and honours of *Commencement-day*.]

'Were I allowed to speak freely what I sincerely think of most of the affairs of human life, even of those which are accounted of the highest importance, and transacted with the greatest bustle, I should be apt to say, that a great noise is made about trifles. As to this little farce of yours, it is now very near a conclusion, and you are upon the point of applying to the spectators for their applause. But if you should take this amiss, as a little unseasonable upon the present occasion, and an insult upon your solemnities, I hope you will the more easily forgive me, as I place in the same rank with this philosophical convention of yours, the most famous councils and general assemblies of princes and great men; and say of their golden crowns, as well of your crowns of laurel, "that they are things of no value, and not worth the purchasing" Even the triumphal, inaugural, and nuptial processions of the greatest kings, and generals of armies, with whatever pomp and magnificence, as well as art, they may be set off, are, after all, so far true representations of their false, painted, and tinsel happiness, that while we look at them, they fly away; and in a very short time, they are followed by their funeral processions, which are triumphs of death over those, who have, themselves triumphed in their lives. The scenes are shifted, the actors also disappear; and in the same manner, the greatest shows of this vain world pass away. Let us, that we may lop off the luxurious

branches of our vines, take a nearer view of this object, and remember, that what we now call a laurel crown, will soon be followed by cypress wreaths. It will also be proper to consider how many, that, in their time, were employed as we are now, have long ago acted their parts, and are consigned to a long oblivion; as also what numbers of the rising generation are, as it were, pushing us forward to the same land of forgetfulness; who, while they are hurrying us away, are at the same time hastening thither themselves. All that we see, all that we do, all that we are, are but mere dreams; and if we are not sensible of this truth, it is because we are still asleep.

'What is it, pray, to which with the most ardent wishes, you have been aspiring throughout the course of these four last years? Have you a *cap* and a *title*, and nothing at all more? I would have you receive them, indeed, as honorary marks and badges of that erudition and knowledge, with which your minds have been stored. But whatever attainments in learning you have reached, I would have you reflect, how inconsiderable they are, and how little they differ from nothing; nay, if what we know is compared with what we know not, it will be found even less than nothing. "He is the wisest man," says Plato, "who knows himself to be ill qualified for the attainment of wisdom."

'Should you, young gentlemen, be ready to entertain bright hopes with regard to your future fortunes, I would gladly moderate them a little with this wholesome advice. Lean not upon a broken reed; nor let any one, who values his peace, his real dignity and satisfaction, give himself up to hopes, that are uncertain, frail, and deceitful. Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain; nor is our rest to be found among these enjoyments of the world, where all things are covered with a deluge of vanity, as with a flood of fluctuating restless waters; and the soul flying about, looking in vain for a place, on which it may set its foot, most unhappily loses its time, its labour and itself at last; like "the birds in the days of the flood, which having long sought for land, till their strength was quite exhausted, fell down at last, and perished in the waters."

'Oh! how greatly preferable to these bushes and briars, and thorns, are the delightful fields of the Gospel, wherein

pleasure and profit are agreeably mixed together, whence you may learn the way to everlasting peace; that poverty of spirit, which is the only true riches, that purity of heart, which is our greatest beauty, and that inexpressible satisfaction, which attends the exercise of charity, humility, and meekness? When your minds are stored and adorned with these graces, they will enjoy the most pleasant tranquillity, even amidst the noise and tumults of this present life; and you will be, to use the words of Tertullian, "*candidates for eternity;*" a title infinitely more glorious and sublime, than what has been this day conferred upon you. And that great and last day, which is so much dreaded by the slaves of this present world, will be the most happy and auspicious to you; as it will deliver you from a dark dismal prison, and place you in the regions of the most full and marvellous light.'

Poetry.

[The best of Mrs. Hemans' poetry seems to us among the most pleasing in our language. It is one of the rare and truly valuable products of modern refinement; possessing a character almost unknown to older times. It is full of ideal and moral beauty, of feeling and tenderness. Her fine imagination dwells where clouds and sunshine are mingling and forming rainbows; and is conversant with forms of more than earthly loveliness, touched and saddened, however, by the sorrows of mortality. There is a female delicacy and grace in her conceptions; and the soft and various colours of her language resemble those of a garden of flowers, glittering with the morning dew. Her versification is unconstrained, light, and elastick, as if it were the untaught movement of her thoughts. She throws a new poetick beauty around even our best feelings; and her sentiments, always pure and holy, at once soften and elevate the mind, like some sweet and melancholy musick.

We speak, it will be remembered, of the best of her poetry; and of this, perhaps the following verses are one of the most beautiful specimens.]

THE VOICE OF SPRING.

By Mrs. Hemans.

I come, I come! ye have call'd me long,
I come o'er the mountains with light and song!
Ye may trace my step o'er the wak'ning earth,
By the winds which tell of the violet's birth
By the primrose-stars in the shadowy grass,
By the green leaves op'ning as I pass.

I have breathed on the south, and the chesnut flowers
By thousands have burst from the forest-bowers,
And the ancient graves, and the fallen fanes,
Are veiled with wreaths on Italian plains;
—But it is not for me in my hour of bloom,
To speak of the ruin or the tomb!

I have looked o'er the hills of the stormy north,
And the larch has hung all his tassels forth,
The fisher is out on the sunny sea,
And the rein-deer bounds o'er the pastures free,
And the pine has a tinge of softer green,
And the moss looks bright where my foot hath been.

I have sent through the wood-path a glowing sigh,
And call'd out each voice of the deep blue sky;
From the night-bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's wild note by the Iceland lakes,
When the dark fir-branch into verdure breaks.

From the streams and founts I have loosed the chain,
They are sweeping on to the silvery main,
They are flashing down from the mountain brows,
They are flinging spray o'er the forest-boughs,
They are bursting fresh from their sparry caves,
And the earth resounds with the joy of waves!

Come forth, O ye children of gladness, come!
Where the violets lie, may now be your home,
Ye of the rose-lip and dew-bright eye,
And the bounding footstep, to meet me fly!
With the lyre and the wreath, and the joyous lay,
Come forth to the sunshine, I may not stay.

Away from the dwellings of care-worn men,
The waters are sparkling in grove and glen!
Away from the chamber and sullen hearth,
The young leaves are dancing in breezy mirth!
Their light stems thrill to the wild-wood strains,
And youth is abroad in my green domains.

But ye—ye are changed since ye met me last!
There is something bright from your features pass'd;

There is that come over your brow and eye,
Which speaks of a world where the flowers must die!
—Ye smile, but your smile hath a dimness yet—
Oh! what have you looked on since last we met?

Ye are changed, ye are changed!—and I see not here
All whom I saw in the vanished year!
There were graceful heads, with their ringlets bright,
Which tossed in the breeze with a play of light,
There were eyes, in whose glistening laughter lay
No faint remembrance of dark decay!

There were steps that flew o'er the cowslip's head,
As if for a banquet all earth were spread;
There were voices that rang through the sapphire sky,
And had not a sound of mortality!
Are they gone? is their mirth from the mountains passed?
—Ye have looked on death since ye saw me last!

I know whence the shadow comes o'er you now,
Ye have strewn the dust on the sunny brow!
Ye have given the lovely to earth's embrace,
She hath taken the fairest of beauty's race,
With their laughing eyes and their festal crown,
They are gone from amongst you in silence down!

They are gone from amongst you, the young and fair,
Ye have lost the gleam of their shining hair!
—But I know of a land where there falls no blight,
I shall find them there, with their eyes of light!
Where death midst the blooms of the morn may dwell,
I tarry no longer—farewell, farewell!

The summer is coming on soft winds borne,
Ye may press the grape, ye may bind the corn!
For me, I depart to a brighter shore,
Ye are marked by care, ye are mine no more.
I go where the loved who have left you dwell,
And the flowers are not death's—fare ye well, farewell!

Review.

ART. V.—*Essays on the Nature and Uses of the Various Evidences of Revealed Religion.* By GULIAN C. VERPLANCK, Esq. New York, 1824.

IT is a very valuable service to religion, when it is defended by the studious labours of men, whose minds have been principally formed in other pursuits, men who can combine the sagacity acquired by constant intercourse with the world, with the diligence of research, and the careful thought, which should be characteristick of the scholar. Not only is their example of great weight with those, whose attention might be absorbed in what is called the business of life, but their habits of mind enable them to view religious subjects in a manner quite different from that in which they are regarded by those, who are professionally engaged in the defence or propagation of religion. There is in such works an air of originality, even when nothing exactly new to the student is advanced; and old arguments are frequently stated with an unwonted freshness and force. Whatever is said, too, has the advantage of appearing, as well as being the result of unbiassed, unprejudiced conviction. We were well pleased, therefore, to hear of the work, which Mr. Verplanck has accomplished, and our anticipations of its probable merit and utility have been fully confirmed on perusal. It is not a regular and formal exposition of the evidences of Christianity, but a series of judicious and striking remarks upon the general nature of the kinds of evidence, which may be brought forward in support of our religion, and on the different degrees in which they corroborate its truth. The wonderful variety of species of proof, and the singular force of each, are well shown and illustrated; and the irresistible power of such accumulated evidence would seem abundantly established.

Certainly there are very few subjects of human knowledge capable of such a degree of proof, as is afforded by almost any one of the different evidences of Christianity; and the weakest of these evidences is all that we can rely upon for most of our historical knowledge; while the degree of certain-

ty, which is the result of the whole, is quite unattainable upon most of the other subjects of our research. Strong, however, as is the accumulated proof of revelation, men are always demanding more and stronger evidence; every objection which occurs is made, and every doubt is urged till it be satisfied. And this disposition is, generally speaking, a very reasonable and proper one. Rational beings ought to be thoroughly persuaded upon a subject, in which their character and happiness are involved so essentially, as in the religion they adopt. The love of truth is one of the best impulses of our nature, and he who does not seek to acquire a knowledge of it is far from striving after the perfection of which he is capable. Our religion is not less admirably adapted to our nature in this respect than it is in others, and we fear not to assert, that every sort and degree of proof, which can be required by a rational mind, stands ready for the examination of him who is disposed to the inquiry, and will be found contributing to its unrivalled power. No objection has been made which may not be satisfactorily answered, while no even plausible theory has yet been suggested, to account for the existence of the records and the rites of the religion, on the supposition of its being of human origin. The extravagancies of Dupuis and Volney, the philosophical bigotry of Hume, the pretending flippancy of Voltaire, the artful but superficial reasonings of Gibbon, and the dreams of the more modern naturalists of Germany, are alike presumptuous and unsatisfactory. They all stop short in the midst of their undertaking; for, in order to establish any theory with regard to the religion, it is necessary to show that the greater weight of evidence is in favour of that theory. It is not enough to raise a philosophical doubt upon the possibility of a miracle, in opposition to direct testimony to the fact; it is not enough to offer an explanation of a few remarkable phenomena; but it must be shown that the balance of probabilities is against the truth of the religion. It is necessary to account for its existence, to trace back its history, to prove the facts that relate to its origin, and to make it evident, that it is more probable that the books we have received as authentick are forgeries, or that what they state as facts are really falsehoods, than that Christianity is true. It is further necessary to trace its progress, and to show how a religion, which was either begun in

fraud, or propagated by fanaticism, containing doctrines asserted to be unsuited to the character of God and the nature of man, ever acquired the ascendency it has so long maintained in that portion of the world, which is acknowledged to be the most enlightened. It is needless to say this has never been done. Unbelievers have generally contented themselves with raising a doubt upon a question of fact, or suggesting a method of explaining a miracle, or perhaps with some unworthy jest on so holy a subject; or, if they have sought to do more, the effort has been worthy of nothing above contempt. And what else is it possible that such endeavours can deserve? Let us examine for a moment the hypotheses, which may be formed with relation to the books of the New Testament. These books are either first, the records of facts; or secondly, they are works of fraud and falsehood; or thirdly, they may be the productions of sincere men, who were imposed upon by superior artifice, and who, with all good faith, endeavoured to propagate what they believed, indeed, to be a true religion, but which was, in reality, a gross deception.* If it be not a true religion then, fraud must be supposed either in its author, or in his followers. And in which is falsehood most probable? In those who testified to what they had seen and heard, who suffered for asserting it, and who still persisted in maintaining its truth; in those plain and illiterate men, who, but for this singular ambition of distinguishing themselves by their constancy in maintaining a lie, might have led a life of contented and happy obscurity; or in him, who pretended to have received a divine commission,—not to authority, or privilege, or splendour, but 'to preach glad tidings to the poor, and to heal the broken-hearted;' in him whose sole employment on earth was to teach men virtue, both by precept and example, and who, to confirm his own truth, closed by a humiliating death a life of spotless purity? How is it to be accounted for that one, who, in all else, was confessedly irreproachable, should have been guilty of deception with regard to the authority with which he taught, and the powers with which he was clothed? What motive had he for it? Certainly not his own aggrandizement, for long before the termination of his

* The only other hypothesis, which we are able to imagine, viz. that the books of the New Testament are works of imagination, we are willing to leave without notice.

career, he must have seen that its tendency was of an opposite character. It must then have been for the good of others, that he thus deceived them. And if any man can believe that truth and falsehood can thus be mixed up in the same character, that the same being can be disposed to promote, in the highest degree, the happiness of others, and yet can voluntarily deceive them, and not only so, but excite their anger, and sacrifice his own life in maintaining the deception, then no miracle, no inconsistency, no contradiction is too great for his belief.

We wish it were more commonly understood that there is no other alternative. Either our religion is true, or Jesus Christ and his Apostles were impostors. The alternative cannot be evaded by saying they were good men, who gave excellent moral instructions, and should therefore be respected, but whose fanatical pretensions to supernatural powers are inadmissible. For these pretensions are well founded, or they were not good men; no fanaticism, no enthusiasm can account for them; they are either plain, direct, baseless falsehoods, declared and maintained, not merely without motive, but against all common human motives,—or they are the most important truths. What is to be done then in this matter? Are we to recur to this hypothesis the moment a metaphysical argument is advanced, which puzzles us, or a historick doubt is raised which we are unable immediately to settle? For ourselves, we should think such a theory much more difficult of reception than any of the accounts of miracles, any discrepancies, or difficulties, that have been urged against Christianity, were they of tenfold force and number. It is a theory which all we know of human nature goes to prove impossible; while no argument has ever been brought forward, which was at all capable of showing the *impossibility* of a single assertion of the New Testament. So far from having any proof of the impossibility of what is maintained in it, we have, as we have before remarked, every sort of evidence that can be asked for of its truth. We have evidence prophetick and historical, external and internal, direct and indirect, to establish what its reasonableness alone is almost sufficient to prove.

The object of the work before us is to remark upon these different kinds of evidence, their nature, strength, application,

and combined power, and we think that the observations are generally striking and correct. There is much which we have been happy to see so elegantly and powerfully expressed, and very little from which we should be disposed to differ. One exception we must make, however, viz. to the rather disparaging manner in which Mr. Verplanck speaks of what he calls the *critical internal evidence.*

'To turn from the moral internal evidence of its doctrines, to the critical internal evidence of its books, from the internal marks of truth in the religion, to the internal signs of genuineness in the ancient writings, which relate its history, is leaving a grander, and broader, and most powerful evidence, to seek for one of a lower class, which, though in its way sufficient, is less conclusive, less satisfactory, and much less impressive and efficacious.' pp. 170, 171.

This does not seem to us perfectly consistent either with itself, or with another passage in which he says,

'The particularity of narrations, the truth, ease, and naturalness of allusion to the publick or private history of the times, to the manners of the age, and the customs, scenery, or other peculiarities of the country, the agreement of style, language, taste, and idiom to the character and station of all the alleged authors, the coherence of the narrative with itself, the peculiar tone and manner, (independently of any consideration of the matter of their relations, or their opinions,)—all these form very strong indications of genuineness and veracity in any composition whatever. They afford clear signs of the authors being really what they profess to be, and, it may also be, of their sincere belief in the facts which they relate, or the opinions which they inculcate.' p. 173.

If this sort of evidence can do all this, and be 'in its way sufficient,' we do not understand how it can be considered 'less conclusive, or satisfactory,' than *any* other kind of proof. To us it is very impressive, and indeed irresistible; but it seems to be part of the economy of Providence in relation to Christianity, that their should be some kind of evidence or other adapted to the character of every mind. While one rests satisfied with the historical, and internal critical evidence, and thinks himself an incompetent judge of the moral internal evidence, another recurs to the latter as the 'grander, broader, and more powerful.' We rejoice in the power and the concurrence of both to establish the same truth. The adaptation of Christianity to the nature of man,

and its conformity with what we know of the character of God, is, unquestionably, to him who will reflect upon it, a very powerful evidence of its divine origin. Who but our Maker, He who organised our frame so 'fearfully and wonderfully,' could provide for us a system of rules of action, of universal application, fitted for men of all ages, nations, climates, and tongues, for every degree of knowledge, wisdom, and refinement? Mr. Verplanck has stated this argument very ably, and our readers will have great pleasure in perusing the following well written passage.

'It is from our uniform experience of the undisturbed order of nature, that we are able to ascertain the extraordinary interposition of its author. Long observation, for example, has taught us some of the powers of medicine, and the hidden virtues which lie "in herbs, plants, stones, and their true qualities." But this same experience, which shows us that the art of man can so often combat successfully the fiercest attacks of disease, assures us that it has no efficacy which can enable a man, like one of us, to remove blindness with a touch, or to raise the dead with a word. If we should be witnesses of such a fact, or it should be satisfactorily proved to us, it necessarily follows that such an exertion of powers, so far transcending past experience, is a miracle, and proves the interference of the Deity himself. But the purity, the excellence, the perfection of this moral teaching, is of the nature of a moral miracle. During so many centuries, amongst so many millions of thinking and observing men, no such result was ever attained, or any thing approaching to it, or resembling it. Why is it not, then, a just inference to pronounce that man was unequal to the discovery; and that it must have been vouchsafed from the Father of lights?

'The statement of an analogical case, may perhaps serve to illustrate this proof. No man who has ever thought, no matter how cursorily, upon law or legislation, or attended to the obvious suggestions of his own mind in his ordinary affairs, can deny that there are certain primary principles of justice, which should regulate all dealings between man and man, and some cardinal points of natural policy, which are not founded in any accidental human institutions, but are beneficial to mankind, as social beings, under all circumstances.

'These are those fixed principles of justice and good government, which, "nec erit alia lex Romæ, alia Athenis," and are "law alike at Orleans and at Westminster Hall."* But it is quite cer-

* Sir William Jones' Preface to his 'Essay on the Law of Bailment.' This is the eulogium which this great English lawyer gave to the works of Pothier,

tain, that no system of jurisprudence, which the world has yet seen, has recognized such principles throughout, and such alone. Every where, even in the wisest and freest nations of the earth, have private cupidity, political ambition, ecclesiastical or professional superstition, prejudices of education, old habits and personal interests, combined to encumber the municipal law, in some way or other, with more or less of idle forms, unreal subtleties, unmeaning distinctions, impolitick or unjust regulations, useless or oppressive restrictions on the freedom of commerce, of the press, of the person, or of conscience. Such is the lot of man; so far as his own efforts can go, his liberty, his wisdom, his virtue, can be but comparative.

'In many countries, we know that such perversions and corruptions have almost frustrated the great ends of society; and none can boast of a political, and still less of a legal system free from errours injurious to the community. No matter how much national pride may excuse or defend them,—no matter how successfully the apologists of all existing institutions may varnish over the imperfections, the absurdities, or, it may be, the atrocities of that code, which it is their interest to support; such evils are every where found and every where felt.

'They frequently grow out of accidental or political institutions; but whatever may be their immediate cause, they are to be traced finally to the necessary imperfections of human reason, and the deficiency of publick virtue.

'If, then, a code were now to be presented to the world, claiming to have been prepared under the special guidance of heaven, which should embody all that was any where wise or excellent in human laws, should avoid all their imperfections, and should supply all their deficiencies; which was suited to every form of civil policy, and to all understandings; which never needed the help of judicial exposition or of legislation, to fill up or correct its defects; which was so far level to every man's comprehension as to direct him aright in all the multifarious concerns of life,—let me ask, would such a claim to divine authority appear to be without foundation? Would it be wholly unreasonable to ascribe to superhuman wisdom what human wisdom had so long, so often, and so vainly attempted? If this be at all or in any degree whatever probable, in a system regulating the simple rights of property and personal liberty, how much more strongly will the argument apply to the divine origin of a body of moral instructions regulating all man's actions, his words, and thoughts, and desires, and reaching

the luminary of French jurisprudence, and in expressing it, he has imitated the language, and borrowed the thought of Cicero. It is impossible to compress more and higher authorities in fewer words.

to his inmost soul! The promulgation of such a moral law is worthy of the great Lawgiver, and attests his interposition.' pp. 95—99.

Our readers will perceive that the style of these Essays, is, like that of the other productions of the same author, classical and elegant.* They abound in proofs of thought, study, and good taste, and we think will be found by most readers both entertaining and instructive.

ART. VI.—*A faithful Narrative of the Conversion and Death of Count Struensee, late Prime Minister of Denmark.* Published by D. MUNTER, an eminent Divine, who was ordered by the King to prepare him for Death. Translated from the original German, by Rev. Mr. Wenderborn; with an Introduction and Notes, by the Rev. Thomas Rennell, F. R. S. London, 1824.

THIS work was first published in 1772, shortly after the events, which it records, had taken place, and we are happy to find, that a new edition of the translation, with some valuable reflections by a late clergyman of the establishment, has recently appeared in London. It is thus again in the way of exciting the attention, which it deserves; for though the names and facts, with which it is concerned, have long since ceased to awaken any interest, and have been slumbering for near half a century in the annals of the court of Denmark, yet as an authentick history of the conversion of a man of eminent abilities from the lowest degrees of infidelity to a sincere faith in Christianity; as an example also, which it furnishes, of singular wisdom, fidelity, and tenderness, in the spiritual treatment of a condemned criminal, it cannot be perused

* We are sorry to find such exceptions to this remark, as the following awkwardly constructed sentences.

'The comparison of a story with itself, by collating one relation or part of a relation with another, constitutes a test of truth which is every day had recourse to in our courts of justice, and not unfrequently in our political discussions.

'It is a test which the suborned and perjured witness, whose fallacies, like those of the unfair and sophistical logician, are most safe from detection, while shrouded in vague and broad, or in unconnected desultory statements, if he has any skill or discretion, always, if possible, avoids.' p. 218.

without pleasure. In a brief notice we have found of Dr. Munter, an eminent minister of that time of one of the churches in Copenhagen, and the happy instrument, under Providence, of this extraordinary conversion, it is said, that no work in modern times was read with so much avidity; that it was circulated with the utmost zeal in foreign countries, and translated into several languages.

The subject of this work, Count Frederick Struensee, was the son of a clergyman in Saxony. He early discovered promising abilities, and, having taken his degrees in medicine, obtained an extensive practice. Though a foreigner, he was soon distinguished by the notice of the young king of Denmark, who appointed him one of his physicians, and, by the influence of the queen, entrusted him with the education of the crown prince. He was next promoted to be Prime Minister of Denmark; and so grossly did he abuse the confidence and power he possessed in this high dignity, that he became very soon an object of general detestation. His infidelity and licentiousness were well known; and the people saw that they had every thing to fear from his total disregard of established usages, and from his unprincipled ambition; till, at length, upon discovery of a conspiracy, in which the young Queen was implicated, and which was deeply injurious to the domestick peace as well as authority of the King, he was convicted of high treason, and condemned with his accomplice, Count Brandt, to the forfeiture of his life and estates. They suffered on the same scaffold, agreeably to their sentence, in April 1772; within only a few months from the date of Struensee's high promotions.

'When,' says Dr. Munter, 'by the committee, that was appointed to inquire into his affairs, so much was discovered, that it was certain his life would fall a sacrifice to publick justice, I received the king's orders to visit him in prison and to mind the welfare of his soul. I did not know the man, nor did he know me; and as to our principles and sentiments, they were to all appearance very different. I had even to expect, that my profession and my intentions in visiting him would make him distrust me; on the other hand I had little reason to put great confidence in him. However, I entertained some hopes, that in his present situation he would find even a conversation with a clergyman not quite insupportable; and the compassion I had for him would never permit me to prepossess him against me by severe or ill-timed ex-

postulations.'——'On my first visit, he received me with a sour and gloomy countenance, in the attitude of a man, who was prepared to receive many severe reproaches, with a silence, that showed contempt. We were alone, and I was greatly moved, beholding the misery of a man, who but a few weeks before was the first and most powerful of all the king's subjects. I could neither hide my feelings—nor would I. "Good Count," said I, "you see I come, with a heart sensibly affected for you. I feel my obligation to an unhappy man, whom God never intended for such a misfortune. I sincerely wish to make the visits, I am ordered to pay you, agreeable and useful. Our conversation must sometimes be disagreeable both to you and me; but I profess solemnly, that I shall tell you even the most melancholy truths, which I have to communicate, without severity; for I know I have no right to give you unnecessary pain, and you may depend upon my sincerity." Here he quitted his affected attitude; his countenance became more serene; he gave me his hand, and thanked me for the share I took in his fate.' pp. 3, 4.

The first object, which this judicious friend attempted, was to rid Struensee of his infidelity. Though he admitted the existence of God, he rejected all belief of his moral government of the world, and thought of man only as a mere machine, whose destiny terminated with the present life, and who therefore had no account to render for the future. These deplorable errours he afterwards ascribed in part to the infelicities of his early education. He speaks, though we should infer without much foundation, of the excessive severity of his father, and of the disgust he conceived, while a boy, at the hypocritical pretensions of some of his school companions, who, at a period of religious excitement in the seminary, in which he was instructed, corresponding, we should suppose, with what would be here called a revival, were singled out as 'illuminated and converted,' though he knew them to be in secret very immoral. Possibly, however, Struensee was himself deceived. He would naturally seek for the most honourable explanation of his own faults; and, it is quite obvious, that whatever bad influences may have been excited by the revolting forms, in which religion was presented to such a mind, the foundation of infidelity was laid in the early abuse of his own powers, and in the uncontrolled indulgence of his own passions. At first, the most ungoverned licentiousness, absorbing, as he acknowledges,

almost every other pursuit, and, afterwards, a boundless ambition, held the man. Nor is it at all surprising that a person, yielding his whole life to his passions, should seek refuge in a system, which relieved him from all fears of a future retribution.

By a course of calm and deliberate reasoning, in which nothing even of the simplest doctrines of revelation was taken for granted, but in which much was urged of the excellence and happiness of a religious life, the mind of this unfortunate prisoner was satisfied; and the result of a few conferences with his spiritual friend was an entire conviction, not only of the certainty of a future life, which he had denied, but of the truth and value of Christianity.

'I would not at first,' says Dr. Munter, 'draw my arguments from the Bible, because I had not then proved it to be a divine revelation, but rather from the dictates of conscience; and the Count had told me, that though he had no inclination for raising any doubts, but should rather endeavour to avoid them; yet the sincerity in which our conferences were to be carried on, required him to tell plainly when he was not convinced. He had now finished Bonnet's philosophical examination of the evidences of Christianity, and I had been labouring to convince him, that reason could make no objections of any consequence against the doctrine of the redemption of the world by Christ; that it glorified the divine perfections, and was necessary to human happiness. At the conclusion of my arguments I entreated the Count to believe in Christ. "Cease," said I, "to be an unhappy man: Believe in Jesus, that your sins may be forgiven you."

'"I should be guilty," said the Count, "of the greatest folly if I should not embrace Christianity with joy, when its arguments are so overbalancing, and when it breathes such benevolence. Its effects on my heart are too strong. I cannot help weeping when I read the history of Christ. I will expect forgiveness of my sins through Christ. And to you, my dear friend, I am infinitely obliged, that you have brought me thus far."

'I embraced him, and exhorted him to thank God for it. We prayed together. It was a scene moving to me beyond description. Never felt I such joy,—never have I been so sure of the happiness of having brought a sinner back from his errours; and never can I forget this solemn and joyful hour.' pp. 74, 75.

It would have been no unusual effect of a conversion, like this, and especially under the near expectation of death, to beget some extravagance of feeling, and enthusiastick hopes,

that might prove delusive. Of this danger his prudent counsellor was aware; and no part of his instructions were more wisely adapted to the spiritual needs of his patient, than the cautions he suggests upon this subject. Struensee had indeed told him, that he could never bear enthusiasm in religion; and that this was one great reason that had made him averse from Christianity.

'Still, it appeared to me, as if he expected a *certain particular sensation* of his being pardoned before God. I endeavoured therefore to set him right on this point. I told him, that with regard to these sensations the matter was very uncertain. I would not absolutely deny their existence, but I found no scripture proofs, that they were either necessary or to be expected, as certain consequences of repentance and faith. The best and most certain conviction of our being pardoned before God was, to be conscious, that we repent of our sins sincerely, that we acknowledge Christ to be our Redeemer, that we perceive our progress in godliness, and that we most earnestly endeavour to conform our sentiments and actions to the will of God. Whoever thinks other sensations to be necessary is in danger of being carried away by enthusiasm.' 'At other times, the calmness and serenity of the Count's mind were such as appeared to me somewhat suspicious. I then thought it necessary to remind him not to be carried away by a *too quickly produced composure of mind*; and not to forget, since he had hopes of being pardoned before God, what he had been before his conversion; else his former carelessness might gain power over him again, and obstruct his endeavours of conforming himself to the will of God, and this might cause him a great deal of uneasiness towards the latter days of his life.' "I assure you," was his reply, "that I have not for one moment judged myself indulgently, and that hitherto, I have not ceased to repent of my former life seriously. I am rather convinced, that even in eternity, happy as it might turn out for me, I shall remember my sins with horrour and detestation." ' pp. 88, 89.

It was, however, not only in conversations with his friend, but by the perusal of valuable works, both on the evidences and spirit of Christianity, which were judiciously furnished, in an order adapted to his progress, that the mind of this intelligent but unhappy prisoner, was led to so favourable a change. By the reading of 'Jerusalem's Considerations on the Principal Truths of Religion,' a German work, mentioned here with great approbation, he was convinced of the grand doctrine of immortality, and of the necessity, in the expec-

tation of it, of referring the motives of our actions to God. And upon finishing 'Spalding's Thoughts on the Value of inward Feelings in Religion,' he expressed to Dr. Munter the most thankful acknowledgments for the satisfaction it had yielded him. His confessions, upon this occasion, relating to his former errours upon this subject, are so important, and we believe are so true a representation of the sources of infidelity, that we do not hesitate to present them at length.

'My ideas of that reformation in man, which is to be brought about by conversion, are greatly rectified by this book. I own with joy, I find Christianity more amiable, the more I get acquainted with it. I never knew it before. I believed it contradicted reason and the nature of man, whose religion it was designed to be. I believed it full of incomprehensibilities. Whenever I formerly thought on religion, in some serious moments, I had always an idea in my mind, that it should be simple and accommodated to the ability of men in every condition. I now find Christianity to be exactly so: it answers entirely that idea, I had formed of true religion. Had I but formerly known it was such, I should not have delayed turning Christian till this time of my imprisonment. But I had the misfortune to be prejudiced against religion, first, through my passions, but afterwards through so many human inventions, foisted into it, of which I could see plainly, that they had no foundation, though they were called parts of its system. I was offended, when God was always represented to me as an angry, jealous God, who is much pleased, when he has an opportunity of showing his revenge, though I knew he was love itself; and am now convinced, that though he must punish, yet he takes no kind of delight in it, and is rather for pardoning. From my infancy, I have known Christians, who scandalized me by their enthusiasm and wickedness, which they wanted to hide under the cloak of piety. I knew indeed, that all Christians were not such, nor accustomed to use such affected language; but I was too volatile to inquire of better Christians after the true spirit of religion. Frequently I heard sermons in my youth, that made no impression on me. That *without Christ there was no salvation*, was the only truth, which served for a subject in all sermons, and this was repeated over and over again in synonymous expressions. But it was never set in its true light, and never properly proved. I saw people cry at church, but after their tears were dried up, I found them in their actions not in the least better, but rather allowing themselves in every transgression, upon the privilege of being faithful believers. Lastly, I could not comprehend those inward feelings, which many Christians pretend to have. They

appeared to me unnatural and miraculous. Still I have been uneasy since our acquaintance, that I have not experienced them. I found my real sorrow for my sins not adequate to those expressions, which I had heard from others in my youth, and which had terrified me so much. I endeavoured to heighten my grief to such a degree ; but I saw on the other side, that this forcing myself by means of imagination was not the sorrow, which would please God. Spalding's work has satisfied me on this account. I am now sure, that the chief point is a confidence in God through Christ, and a true reformation of mind from what is bad to what is good. I am now able to judge for myself, whether such a reformation has taken place in my mind.' pp. 120, 122.

Nor can we refrain from adding the following, in which he expresses his satisfaction in the mode, which had been pursued, for his conversion.

'Thank God ! I now feel the power of religion in quieting my conscience and reforming my sentiments. I would gladly convince you, my dear friend, by any fact you may demand, how ready I am to sacrifice my former affections. I acknowledge with gratitude before God, *that you took this method. In no other manner would you have prevailed upon me.* I should have opposed it with obstinacy. Perhaps some transient impression might have been made upon me ; but a solid and lasting conviction never would have been brought about. I hope the manner, in which I came to alter my sentiments in regard to religion and virtue, will raise the attention of those, who think of religion, as I formerly thought of it. The deists will never trust the conversion of their brethren, which is brought about in the latter days of their life. They say, they are taken by surprise through the declamation of the clergyman ; they have lost their reason ; and the fear of death makes them ignorant of what they do. But now, since I came to learn Christianity in the manner I did, nobody shall say so of me. I have examined the Christian religion in a good state of health, with all the reason I am master of. I have tried every argument ; I felt no fear. I have taken my own time ; and the chief business I have still to transact, for the sake of my mind's ease, is to search whether, upon a good foundation, I can hope to be pardoned before God.' p. 98.

In referring to the days of his prosperity and promotion, he confesses, that he was far from enjoyment; that his mind was distracted with perpetual fears, and dread of discovery.

'Now and then I cannot help thinking of my situation before my fall. This morning I asked myself, whether it would not have been better for me, if I could have kept my high station, and en-

joyed my usual pleasures. But when I have been considering for a few moments, I find I am now far more happy, than I was in my greatest outward prosperity. I have very often told my friend Count Brandt, (his accomplice and fellow sufferer,) that I was by no means happy, when he believed me in many respects better off than himself. Whatever happened abroad," continued he, "made me uneasy. I was obliged to think of means for my own safety, and to force myself to conceal my uneasiness from myself and others. The day I spent in disagreeable occupation and tedious dissipations, and part of the night in reading state papers and writing. Was it possible for me to be at ease in such a situation? Now I am more serene and easy. I occupy myself with religion, which interests me much, and is my only comfort. How I may be affected at a more trying crisis, I do not know; but I am convinced of my being now happy and composed, and that I am not desirous of returning into my former situation."'

This, we may remark, is the confession of one, who from a station of eminent dignity, and probably from an unlimited command of the resources of worldly happiness, had become a prisoner of a dungeon, with the almost certain prospect before him of a violent and disgraceful death. The sincerity, which seems to have been a natural trait in the character of this unfortunate man, and which was uniformly maintained in his conduct, after his confinement, leaves us in no doubt as to the truth of his representations. He seems to have opened his mind and heart unreservedly to his friend, stated every difficulty as it arose, and to have professed no conviction or feeling, either in their nature or degree, which he had not attained. Nothing, therefore, can present a stronger illustration of the sentiment, that happiness is in a state of mind, and not in outward condition, than the acknowledgment he here makes. He declares, that in the contemplation of the truths of religion, in exercises of penitence and prayer, in seeking pardon and hope through the mediation of his Saviour, he had enjoyed, amidst fetters, and darkness, and impending death, more genuine peace and satisfaction, than he ever knew, when he was the object of the homage or the envy of the nobles of Denmark.

As the day of his death approached, Struensee sought to prepare himself for the sufferings he was doomed to undergo. His sentence was severe. He had previously resolved, that it would be unsafe to rest on any fanciful images of eternity

and future happiness, because these might easily vanish, and be succeeded by formidable apprehensions of death. He had therefore determined, in his own reflections, to employ his mind calmly in devotional meditation. On the morning of his execution, which was an interval of about two months from his imprisonment, he inquired of his friend, how far he was permitted to sustain his fortitude by natural means; as, by endeavouring to retain presence of mind, and not permitting himself to be overcome by imagination.

The answer is admirable, and deserves our notice.

'"If God has given you a certain strength of soul, it is his will, that you should make use of it in those moments, when you stand most in need of it. But no inward pride, or any ill-founded complacency is to interfere. You are to do nothing merely for the sake of being applauded by the spectators. All affectation of this kind would certainly displease God, and only a few short-sighted people would believe such firmness to be true. God loves sincerity, which consists in showing ourselves *outwardly* as we are *inwardly*. You cannot conceal from yourself, even to the last moment of your life, why you are to die. You would do wrong, and offend true Christians, should you die with a composure and cheerfulness, that is the lot only of those, who suffer for the sake of truth and virtue. I wish to see you on the scaffold with visible signs of repentance and sorrow; but at the same time, with a peace of mind that arises from a confidence of finding pardon with God. I should even dislike to see you conceal the natural fear of death."' p. 195.

Nothing can be more just than these directions. We have frequently been disgusted with narratives of the deportment of publick criminals at their death, in which so much is said of their courage and faith, their Christian assurance and triumphant hopes. They have sometimes been celebrated as martyrs gloriously dying in a holy cause; and their way to the scaffold or the gallows has been spoken of as their passage to heaven. In most instances, more is uttered than is fit, of their certainty of eternal happiness. Now, with whatever consolations and hopes the true penitent, amidst the dreadful horrors of such a scene, should be sustained. (and God forbid, that they should ever be withheld,) neither he nor the spectators should be permitted to forget, that he dies as a malefactor; that humiliation and not triumph becomes his condition; and that, if he is to find pardon and salvation, his joys are to commence, not in this world, but in the world

which is to come. There should be mingled with the composure and decent fortitude, which the hope of having found peace with God will inspire, the outward manifestations of penitence. The effect of publick justice is greatly impaired, and a due sense of the crime is lost in sympathy or admiration for the criminal, when the victim of human justice is brought forth as a signal example of divine grace; and his last words, and, as we have sometimes known, his last songs are repeated, as though they had been uttered in concert with a choir of angels, welcoming him to his glory.

Who could willingly add any thing to the anguish of an ignominious death? But it cannot, and it ought not, to be diminished by any unmeaning parade. Let the unhappy sufferer receive, during his confinement, all the instruction and solace, that his chosen spiritual friends can supply; let all the devotional services be previously offered for him, within the walls of the prison; and when he is led forth, let nothing remain for the publick eye but the spectacle of his death. The simple fact, that a fellow being is about to die; that a fellow sinner is to become the victim of his crimes, and to be summoned in the midst of his days to his final account, is of itself sufficient for every purpose of admonition and impression.

Struensee was faithful to his own resolutions, and to the instructions he had received. When conducted with his fellow sufferer to the scaffold, he made no attempt to exhibit an affected courage. 'He appeared,' says his friend, who attended him, 'as one who knew that he was to die on account of his crimes, by the hands of the executioner. He was pale; it was difficult for him to speak; the fear of death was visible in his whole countenance. Yet, at the same time, submission, calmness, and hope, were visible in his whole deportment. When the executioner summoned him, I laid my hand upon his head, saying, "Go, in peace, whither God calls thee. His grace be with you." He then hastened towards the block, that was still reeking with the blood of his friend. The very moment, when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words, "Remember Jesus Christ, who died, but is risen again." Before I had finished these words, both hand and head, severed from the body, lay before my feet."

The volume contains also Struensee's own account of his conversion, which is written with great ability; but we must conclude our notice of it in the words, with which Dr. Munter closes his journal.

'How wonderful is God! and how great his care for the salvation of men, who are still capable of being saved. But how different is the judgment we are to form of such men according to the principles of the kingdom of God, from that which the world pronounces. If Count Struensee had remained in his former prosperity, and died a natural death, he might have been called a great and enlightened man, even if he had been at the bottom the greatest villain. The world has seen him die a malefactor; but the disposition, in which he left the world, will be a sufficient inducement for true Christians to forgive him the ignominy wherewith he had stained his life, and to praise God that he died well.'

ART. VII.—*A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, Professor of Theology at Erlangen.* By MOSES STUART, Professor of Sacred Literature in the Theological Seminary, Andover, and EDWARD ROBINSON, Assistant Instructer in the same Department. Andover, 1825. 8vo. pp. 176.

WE love to meet the gentlemen of Andover on the neutral ground. Being at manifest feud with them on points of theology, we are glad to see a common field open to us in sacred literature and criticism, where we can join with them as fellow-helpers. We can assure them, that we take a great deal more pleasure in agreeing than in disputing with them; and avail ourselves of this opportunity to thank them for the good service, which they are doing as scholars, in the cause of the Scriptures. These thanks are paid with the most cordial sincerity, and with the confidence, that they will grow more and more largely due from all who are engaged in biblical studies. Even on the score of doctrinal theology, we by no means consider ourselves as without obligations to the institution under their care. It has done much to weaken the old Augustinian and Calvinistick divinity,—that monstrous

system of the mind's darkest days,—in all its foundations. It has favoured a disposition of inquiry. It has introduced into orthodoxy a spirit of learning and liberal interpretation, which, we firmly believe, will grow too great and strong for the body that holds it. The students who are educated under the advantages of this seminary, there is great reason to hope, will carry so much light into the religious community, that men will grow too wise to endure the solemn ignorance and systematick absurdity, that make up what is called very good preaching as yet. The Professors Murdock and Stuart have lately moved the doctrine of atonement fairly off from its ancient basis, to the great consternation, and in spite of the loud remonstrances of many ; though they cannot agree where it is to be set up. It is in philology, however, and in what belongs to the elementary parts of a theological education, that we value at the most the aid of the learned gentlemen at Andover.

The book under review is an important acquisition to the student of the New Testament. The translators acknowledge that it does not contain every thing, which we can desire or might expect in such a work ; but it contains much that is very valuable, and may lead the way to something more perfect. There seems to be a difficulty at the outset, in the undertaking. To repeat the general principles of the Greek language, or to enter into any of its details, would be wholly improper in a grammar of the New Testament ; yet to limit the design to the peculiarities of the New Testament, would be to make no grammar at all. Professor Winer has been successful in surmounting this difficulty. He has touched on nothing that is irrelevant, and he is no where diffuse. We have rather to regret, that in several points he has been so short as to be unsatisfactory. Instead of searching too curiously after Hebraisms, and other peculiarities in the Greek of the sacred writers, he has rather set himself against those, who have multiplied them arbitrarily, and seen them where they do not exist. With all this care to avoid what was unnecessary, and with these occasional deficiencies, he has compiled a book of very respectable dimensions, increased a few pages only by the notes of his translators.

The first part describes the general character of the diction of the New Testament, and appears to us perfectly

sound. To one of the positions, taken against those writers, who maintain the classical purity of the New Testament Greek, Professor Stuart has raised objections, of which we cannot feel the force. The position is, 'a difference must be made between prose and poetry; and if in a book of mere prose, like that of the New Testament, expressions may be found like those used by Pindar, Æschylus, Euripides, &c. or even if they repeatedly occur, this by no means establishes the classical purity of the New Testament Greek.' This does seem to us an important axiom. That 'the diction of the New Testament takes its colouring from that of the Hebrew Scriptures, of which one half or more is poetry,' and that several parts of it 'develope many of the characteristicks of Hebrew poetry,' is very true; but it rather exhibits than disproves the Hebraistical character of that diction; and in respect to mere language,—apart from rhetorical embellishment and the figures of speech common to all poetry,—there is such an entire dissimilarity between the poetry of Greece and that of Judea, that we can scarcely hope to illustrate the usage of one by that of the other. The learned Professor's remarks go only so far, we conceive, as to show that the Greek poets, especially as they abound in colloquialisms, are not to be wholly disregarded in this connexion. The conclusion of his note is, 'that almost every thing, which has been called Hebraism, in the New Testament, has its parallel in Greek;' and that 'there are scarcely any peculiarities in the Hebrew syntax, which do not find analogies in Sophocles, Euripides, and Pindar.' But is it to be denied that the whole complexion of the style of the New Testament is Hebrew-Aramæan; that it is wholly different from the language of the Greek classicks; so different, that a mere novice in those writings must perceive, on opening his Testament, that he has fallen on a manner of expression almost as unlike theirs, as the sentiments which are expressed? Is not this peculiarity one that belongs to Jews writing in Greek, and to be illustrated by the Septuagint version and the Jewish Apocrypha, rather than by the native authors of Ionia and Attica? This is enough to satisfy us; and though with more than Blackwall's research and ingenuity, one should find good classical authority for every word and phrase in the New Testament, this would not shake the position, that its whole texture is Hebraistick.

The sections on the article are, perhaps, the most imperfect in the book, though good as far as they go. The subject is a difficult one. A philosophical and well arranged account of the use of this little particle is still a desideratum. We do not want a large work on it, nor could we well endure a party one. In these particulars Middleton might satisfy the most craving. But a clear, compressed, thoroughly digested essay on it, is something for which we are yet to look. Perhaps no one is better qualified than Professor Stuart himself, to supply the deficiency of which he complains.

The sections on the prepositions are regarded by the learned editors as rather ingenious than solid, but still are among the most interesting. They proceed on philosophical principles, though carried here and there to a visionary extent. Some defects in Schleusner are satisfactorily exposed; with a severity, however, which we do not like to see exercised towards one, who has rendered such eminent services to the biblical student. It is true that in this department of his Lexicon, the arrangement is loose and faulty, and the meanings of some of the particles are multiplied very unduly. *Εκ* cannot mean *to*, nor *απο in*, nor *εν out of*. Because a preposition will bear being translated in a certain way in a particular connexion, it by no means follows that such a signification is to be set down as really belonging to that preposition in its general use. That has been a common errour, but it is a great one. Nor is it confined to the particles; but has extended to other words also, and affected the whole interpretation of the New Testament. Few mistakes have done more to make the language of the sacred writers seem uncertain, and to give countenance and scope to a licentious verbal criticism. Some unusual sense has been found out, which may be fixed on a word in a single instance, and then applied arbitrarily to other cases, so that the critick might almost choose the meaning, which he would make his author speak. A similar abuse has arisen from applying at random, or rather at will, certain forms of speech, which are of rare occurrence, and when they occur have seldom any ambiguity with them. Take for example the usage treated of in Winer, section 21, 2, p. 68; 'when a writer wishes to express himself in a general way, the *plural* is not unfrequently used, where what is predicated belongs

only to *one* subject.' This usage, it is true, is sometimes found, but in no cases, we venture to say, except those which are common to all languages. 'Some reckon here,' says Winer, '1 Cor. xv, 29, οἱ βαπτιζομενοι ὑπερ των νεκρων, and by νεκρων understand Christ; which, to be sure, the usus loquendi permits.' We were a little surprised to meet with such an assertion from such a writer. In the first place, this strange interpretation of one of the most obscure passages in the New Testament would evidently never have been thought of, but for the difficulty and obscurity of the passage; and even if the 'usus loquendi' admit of it, which is extremely doubtful, good sense and the whole philosophy of human expression are fairly against it. Besides, this explanation does not easily come under the rule assumed, though we should grant that any 'usus loquendi' permitted it; for the writer cannot be supposed to wish to express himself '*in a general way*,' if his intention is to designate and especially point out one individual. If at all allowable, therefore, it would come under the head of a '*pluralis excellentiæ*,' as it is called, or a plural, which is a sort of superlative of the singular. But Winer denies, and we think with great reason, that there is any such usage to be found in the New Testament. The common examples of it, that are adduced, are without any weight, and we remember a very uncommon one suggested by a Unitarian critick, which is worth mentioning as a specimen of the abuse, which we are now considering. Mr. Simpson, we think it is, explains the famous text, Heb. i, 2, δι οὐ και τους αιωνας εποιησεν, to mean, by whom also he made (established) *the Christian dispensation*. There is no end to the lawlessness, which may be brought into the criticism of the Scriptures, by such licenses as have been now taken notice of.

There are two or three lines on the 92d page, which we cannot help praising, as containing a principle very just and extensive. They are the essence of a long discourse, the clue through a dangerous labyrinth, the axe at the root of a hundred errours. As we have no room to deliver the discourse, and no time to thread the mazes, and no fair occasion for cutting down the trees, we will only quote the passage. In his general remarks on the use of verbs, Winer alludes to the axiom in interpretation, that verbs are not always to be

understood in the full extent of their signification, but are sometimes merely *declarative* of that which the verb usually expresses; as in Acts x, 15, ἃ ὁ θεὸς ἐκαθάρισε, i. e. what God has *declared* to be pure. But he adds, 'the passage, John xii, 40, does not belong here, τετυφλωκε και πεπωρωκεν αυτων την καρδιαν sc. ὁ θεος,' (he hath blinded, and hardened their heart,) 'where the verbs are to be understood with peculiar reference to the early religious opinions of the Hebrews; see Romans ix, 16, &c.'

We felt some regret at finding notes of a controversial character at pp. 65 and 143, because we think that every thing of the kind should be avoided as much as possible in a work like this. The translators have indeed the apology of provocation, and perhaps that ought to be considered as apology enough. But the precedent does not recommend itself as a very good one, and might be carried so far as to turn our elementary books of instruction into first fields, as it were, of polemical discussion. If an author is worthy of being translated, he should be made welcome to his opinions, at least where they cannot be proved to be unfounded, and we ought not to fall out with him for a trifle. A modest note at the bottom of the page, or a pithy reference in the margin, seems all that is required, and all that it is worth while to give.

We recommend this grammar to students of the Greek Testament. It is worthy of their attention, and will be of service to them. It is valuable, as the only essay of the kind in our language; and becomes still more so as an introduction to the excellent lexicon of Wahl, two thirds of which, in the translation of Mr. Robinson, have been already printed at Andover, with uncommon accuracy and beauty.

Intelligence.

Christianity in India.—Recent arrivals from Calcutta have brought letters from Mr. Adam, written in November and December last, which contain a more full exposition than we have hitherto had of his situation and needs. He has heretofore pursued his missionary labours in great part at his own charge, though the

small number of his religious friends in Calcutta have been very liberal, and some remittances have been made to him from this country. His own resources being nearly exhausted, he finds it unavoidable to devote himself to some other employment for a subsistence, unless measures can be taken for his permanent support. If two thirds of the amount necessary for this purpose could be furnished by Unitarians in England and America, he feels confident that the remainder would be provided in Calcutta. The lowest sum, we are informed, by which, with the most rigid economy, a European family can be maintained in Calcutta, with a moderate degree of decency and comfort, is $1800 a year. It is hoped that one third, at least, of this sum will be remitted by a vessel which is to sail from Boston about the middle of May.

'All that I ask,' says Mr. Adam, 'is the means of subsistence for myself and family, and I ask for this, in order that the labours and privations of the last three years may not be entirely lost to the Unitarian cause, and that advantage may be taken of those favourable circumstances, for its promotion, which now present themselves, and which may never again be enjoyed. When, some years hence, Unitarian Christians shall be more alive to the duty, which they owe to the unenlightened heathen, it is not probable that they will find them any where so ready to listen to their Missionaries, and to co-operate with them, as the Hindoos in Calcutta now are. —It is my sincere and well weighed opinion, that a single Unitarian Missionary, adequately supported during his life, and provided with a suitable person to succeed him, in the event of his illness, retirement, or death, may, with perhaps little display, be of essential service in preparing the way for the more publick and complete triumphs of pure Christianity in Bengal. Whatever may be the result, I should wish to leave this upon record as my opinion.'

The same sentiment is expressed, with even greater confidence, in letters from two intelligent European gentlemen in Calcutta to Mr. Adam, copies of which have been forwarded by him.

An eligible piece of ground has been purchased for the erection of a chapel, the price of which absorbs the whole of the amount subscribed for that object in Bengal. 'It is certain, therefore, that from want of funds the building cannot be commenced for some considerable time, and probably not before an answer is received to the present communication. If the answer is unfavourable, the ground must of course be sold again, and the proceeds placed at the disposal of the original subscribers.'

A friend has obliged us with the loan of a *Sermon preached on Sunday, January* 23, 1825, *to a Congregation of Protestant Dissenters, in St. Saviourgate, York, in Aid of a Subscription for the Erection of a Unitarian Chapel in Calcutta, by C. Wellbeloved*, from which it appears that the subject excites no little atten-

tion in England. The preacher exhibits some of the reasons by which Unitarians have hitherto been withheld from exertions in the cause of foreign missions, and from a review of the late most interesting occurrences in India, very justly infers, that that opportunity, for want of which (among other causes) missionary attempts have hitherto failed there, is now offered to Unitarians.

The Calcutta *Unitarian Repository* for July contains a letter addressed to Dr. Carey, in which the obligation of dissent from Trinitarian worship is well argued from Scripture. 'The writer was for some time under the instructions of the Missionaries at Serampore with a view to the ministry, and was subsequently employed by them in the superintendence of one of their out-stations. Even then he had strong doubts respecting the truth of those doctrines which he had been taught, and employed to teach; and having since engaged in some secular business, he has publickly professed his belief in the doctrines of Unitarian Christianity.' He had been several years a member of the Baptist church meeting in the Loll Bazar.

In the same number is an extract from the India Gazette, in which the editor of that journal bears the following generous testimony to one of the most extraordinary men of this or of any age.

'Though hitherto we have not, in our paper, in any detailed manner, adverted to the labours of that distinguished Native, RAMMOHUN ROY,—still, we have been no disinterested spectator of them. We say distinguished, because he is so among his own people, by caste, rank, and respectability; and among all men he must ever be distinguished for his philanthropy, his great learning, and his intellectual ascendency in general. As a man who has cut no mean figure in the republick of letters, and in the walks of philosophical inquiry, we have a right thus publickly to mention RAMMOHUN ROY; and it is necessary that we should claim this right, lest it might be deemed indelicate in us to refer too pointedly to a person, whose great modesty of itself is an evidence of high genius, and certainly enhances its gift.

'RAMMOHUN ROY is pretty well known to the publick in general, by his benevolent efforts to abolish the abominable practice of widow burning. What effect his writings to that end may have produced, we have no certain criterion of judging. If concremation of the living has not very apparently decreased since his works exposing the absurdity and wickedness of the practice appeared, let us not hastily infer from this that they have *not* produced effect somewhere. Let us rather consider the immense field of mind over which the seed was to be strown by one single, unassisted hand. In a population of one hundred millions, a single individual arises to stay, if possible, a destroying angel of darkness, that scat-

ters misery over the land. In such a population a hundred lives saved in the course of a few years would hardly be noticed; yet what an object the saving of *one* life must be to the philanthropist? That RAMMOHUN ROY's writings have been the means of saving some lives we doubt not; for we understand that there are now *many* respectable natives convinced by his arguments; and it is not to be questioned, but this conviction must be beneficial, is on the increase, and must in its increase weaken the bonds of superstition and murderous custom, and set their captives free. For our own parts we regret extremely that these writings were not spread forth among the people as much as possible. It is, however, impracticable for one man to give sufficient currency to them. Were a committee of wealthy Natives to take the subject into consideration, much good might be effected; and we cannot help thinking that Christian Missionaries might do as much good by republishing and distributing the appeals against these human sacrifices, as by doling out tracts upon doctrinal and practical* Christianity, which the Natives wont read, or, which reading, fail to move them a jot from the religion of their fathers.

'In addition to his efforts to put a stop to a most horrid practice, RAMMOHUN ROY endeavoured to improve the moral condition of his countrymen, by making them acquainted with the sublime ethicks of the Christian system. Whatever might have been his ideas respecting the mysteries of Christianity with reference to its founder, and his miracles; he appears to have held only one opinion respecting his precepts. He, and so must every one who studies them, considered them as incorporating the best system of moral law ever delivered to mankind. Accordingly he selected out of the sacred books, which contain his history, as it has come down to our times, the *Precepts of Jesus*, and under that title he presented them to his countrymen without gloss or comment; leaving them to produce that effect, which in the end they must produce on every mind not entirely and obstinately blind to the truth. The circumstance of his having thus published for his countrymen the *precepts* alone of Jesus Christ, drew our compiler into the vortex of a controversy, which, whatever other effects it may have caused, still further exhibited the acuteness of his mind, the logical power of his intellect, and the unruffled good temper with which he could argue.

'As to Unitarian or Trinitarian questions, or other speculative points of doctrine, we have here nothing whatever to do with them. We studiously avoid giving any opinion at all on these heads; but

* We presume the Editor of the Gazette here refers to the *ceremonial* practices upon which some are disposed to lay so much stress.—Ed. U. R.

we owe it to common sense and the cause of truth, to declare, that the attack on RAMMOHUN really appears to us to have been about as injudicious and weak an effort of officious zeal as we ever heard of. The effect of that was to rouse up a most gigantick combatant in the theological field,—a combatant, who, we are constrained to say, has not yet met with his match here.'

Divinity School at Cambridge.—Mr. Samuel A. Eliot has been elected Treasurer of this Institution, in place of Hon. Mr. Brooks, resigned. An erroneous impression has gone abroad respecting the success of the applications lately made in its behalf, which we fear has an unfavourable effect. The whole amount hitherto subscribed does not exceed $15,000, and probably falls considerably short of that sum. The cost of the proposed building is estimated at $25,000.

Annual Election.—Tuesday, May 24, at 3 P. M. the *Society for promoting Christian Knowledge, Piety, and Charity,* meets in the Vestry of the First Church, in Chauncey Place. At 4 P. M. the Anniversary Sermon is to be preached in that Church by Rev. Mr. Walker, of Charlestown, after which a collection will be taken in aid of the Society's funds.

Wednesday, May 25, at 8 1-2 A. M. the annual Address before the *Ministerial Conference in Berry Street,* is expected from Rev. Mr. Bailey of Pelham.

At 12 M. the Sermon before the Government of the Commonwealth is to be preached in the Old South Church, by Rev. Mr. Sprague, of West Springfield.

At 5 P. M. the *Massachusetts Convention of Congregational Ministers* meet in the New Court House.

At 7 1-2 P. M. the annual Discourse before the *Evangelical Missionary Society* is to be delivered in the Church in Federal Street, by Rev. Mr. Flint, of Salem, after which a collection will be taken in aid of the objects of the Society.

Thursday, May 26, at 11 A. M. the *Massachusetts Convention of Congregational Ministers* attend divine service in the Church in Brattle Square. After the annual Sermon by Rev. Dr. Pierce, of Brookline, a contribution will be taken for the benefit of widows and orphans of Congregational Ministers.

Friday, May 27, at 4 P. M. the annual Discourse before the *Society for the Suppression of Intemperance* is to be delivered in the First Church by Dr. John Ware.

Thursday, June 2, at 11 A. M. the Anniversary Sermon before the *Massachusetts Bible Society* is to be preached in the First Church by Rev. Mr. Fiske, of Wrentham.

Monday, June 6, at 12 M. the anniversary Sermon before the *Ancient and Honourable Artillery Company* is to be preached in the First Church, by Rev. Mr. Frothingham, of Boston.

Cruden's Concordance.—We are desired to state that arrangements are making by a bookseller in Boston, for publishing an edition of this work, so indispensable to ministers, and valuable to private Christians. 'It will be published in the 8vo size, on fine paper, from new Stereotype plates, comprising nearly 900 pages, and be afforded at a price, which will place it within the means of purchasers generally.'

LIST OF NEW PUBLICATIONS.

The Unitarian's Answer; or a Brief and Plain 'Answer to any that ask a Reason of our Attachment to Unitarianism, considered as a System both of Doctrine and Instruction.' pp. 24. New Bedford.

We have seldom been so much delighted as with the sound logick, and excellent spirit of this little tract. It has been on sale at the office of the Christian Register. We hope that an ample supply of it is provided, that the friends of rational religion may give it an extensive circulation.

The Church Perfect and Entire; a Sermon by Rev. Francis H. Cuming, Rector of St. Luke's Church, Rochester, N. Y.

A Sermon, delivered at Fredericksburg, Oct. 29, 1824, at the Installation of the Rev. Samuel B. Wilson, Pastor of the Presbyterian Church in that City. By Conrad Speace, D. D. Richmond.

A Serious Call in Christian Love, to all People; in the Form of a Letter to Henry Colman, Minister of the Unitarian Independent Congregational Society, in Salem, Mass.—Being an Answer in part, to a Book which he read to his People on the 7th December, 1824, at the opening of a new Meeting-House. Also, An Appendix to the same, being an Address in Love to all People, particularly those who hold the Doctrines of Calvinism and Universalism. Written by Erastus Hanchett, a Servant of the Lord, an Inhabitant of the Town of Lima, New-York, now in Salem, on his Master's Business.—'The land of' Lynn, 'and the land of' Salem and Marblehead, 'by the way of the Sea beyond' Boston; 'the people which sat in darkness, saw great light, and to them which sat in the regions and shadow of death, light is sprung' up, 'of the Lord.—Boston. Printed for the Author.' pp. 20.

The Social and Civil Influence of the Christian Ministry. A Sermon preached at the 6th Anniversary of the Auxiliary Education

Society of the Young Men of Boston, Feb. 6, 1825. By Leonard Bacon. pp. 30.

A Sermon delivered at the Ordination of the Rev. Jacob C. Goss, as Pastor of the Congregational Church and Society in Topsham, Me. by William Allen, D. D. President of Bowdoin College. pp. 24.

An Address delivered in Nashville, Tennessee, January 12, 1825, at the Inauguration of the President of Cumberland College. By Philip Lindsley, D. D. President of the College. pp. 48.

Christian Communion, a Sermon by Justin Edwards, Pastor of the South Church, Andover. Third Edition enlarged. M. Newman.

A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructer in the same Department.

Proceedings of the first Ten Years of the American Tract Society, instituted at Boston, 1814. To which is added a Brief View of the Principal Religious Tract Societies throughout the World.

Elements of Interpretation translated from the Latin of J. A. Ernesti, and accompanied by Notes, with an Appendix, containing Extracts from Morus, Beck, and Keil. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Second Edition.

God the Proper Object of Gratitude; and Thanksgiving a Necessary Evidence of its Sincerity; a Sermon, preached in Pittsfield, Mass. on the Day of the State Thanksgiving, Dec. 3, 1824. By Rufus William Bailey, A. M. Pastor of the Congregational Church.

The Discriminating Preacher; a Sermon preached in the North Church in the City of Hartford, Dec. 1, 1824, at the Ordination and Installation of the Rev. Carlos Wilcox, as Pastor of said Church. By Gardiner Spring, Pastor of the Brick Presbyterian Church in the City of New-York.

A Vindication of the Divine Inspiration of the Bible; by Human Reason and Argument. By M. M. B. Philadelphia. 18mo. pp. 256.

A Family Prayer Book; containing Forms of Morning and Evening Prayers, for a Fortnight; with those for Schools, Religious Societies, and Individuals. Third Edition, newly Arranged, Revised, and Enlarged, pp. 252. Boston.

The Christian Repository. Vol. V. No. 5.

The New Testament of our Lord and Saviour Jesus Christ; in which the Text of the Common Version is divided into Paragraphs; the Punctuation in many Cases altered, and some Words, not in the Original, expunged. 12mo. pp. 297. Boston.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. IX. Boston.

Extracts from the Minutes of the Synod and Ministerium of the Evangelical Lutheran Church, in the State of New York, and adjacent Parts. Convened at Brunswick, New York, October, 1824. 8vo. pp. 40. New York.

Dialogues on Atonement. Price 25 cents. Philadelphia.

Letters and Papers of the late Rev. Thomas Scott, D. D. Author of the Commentary on the Holy Bible, never before published; with Occasional Observations. By John Scott, A. M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. First American Edition. 12mo. pp. 324. Boston.

The Doctrine of Atonement explained, in a Sermon delivered at the New Jerusalem Temple, in Cincinnati, on the Evening of the 20th December, 1824. By Nathaniel Holley, A. M. a Minister of the New Jerusalem Church. 8vo. pp. 22. Cincinnati, Ohio.

An Historical Discourse, delivered at West Springfield, December 2, 1824, the Day of the Annual Thanksgiving. By William B. Sprague, Pastor of the First Church in West Springfield. 8vo. pp. 91. Hartford.

Religious Institutions dear to the People of God; A Sermon delivered in Berlin, Kensington, on the Day of the Publick Thanksgiving, Dec. 9, 1824. By the Rev. Royal Robbins.

The Christian Spectator. Vol. VII. Nos. 3 & 4.

Theological Works of Thomas Paine. 8vo. pp. 400. New York.

The Excellence and Influence of the Female Character; a Sermon, preached in the Presbyterian Church, in Murray Street, at the Request of the New York Female Missionary Society. By Gardiner Spring, Pastor of the Brick Presbyterian Church in that City. 8vo. pp. 32. New York.

Paley's Natural Theology. 1 Vol. 8vo. Trenton, N. J. D. Fenton.

Hymns for Children, selected and altered. By the Author of 'Conversations on Common Things.' 24mo. pp. 143. Price 25 cents. Boston. Munroe & Francis.

The American Baptist Magazine, No. 100, for April, 1825.

Biblical Repertory, a Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 2, for April, 1825. Princeton, N. J.

An Interpretation of the Rev. Ezra Stiles Ely's Dream, or a few Cursory Remarks upon his Retrospective Theology, or the Opinions of the World of Spirits; published for the Benefit of Dreamers. Philadelphia.

A Vindication of the Doctrine contained in a Sermon, entitled the Universality of the Atonement, with its Undeniable Consequences,

simply and plainly stated, in a Consistent Manner, agreeably to Scripture and Reason. By Joshua Randell. 12mo. pp. 32. Haverhill.

The Missionary Herald. Vol. XXI, No. 4, for April, 1825. Boston.

Gospel Advocate. Vol. V, No. 4. Boston.

A Selection of Hymns and Psalms, for Social and Private Worship. Third Edition, corrected. 12mo. pp. 463. Cambridge. Hilliard & Metcalf.

Pierre and his Family; or a Story of the Waldenses. By the Author of Lilly Douglas. 1 Vol. 18mo. Philadelphia.

Dobell's Selection of Hymns, for the Use of Religious Societies of all Denominations, a new Edition. Philadelphia. Towar & Hogan.

A Critical History of the Projects formed within the last three hundred Years for the Union of the Christian Communions.

Seven Letters to Elias Hicks, on the Tendency of his Doctrines and Opinions; with an Introductory Address to the Society of Friends, by a Demi Quaker. Philadelphia.

Four Sermons on the Doctrine of the Atonement. By Nathan S. S. Beman, Pastor of the Presbyterian Church in Troy. 1 Vol. 12mo. Troy, N. Y. W. S. Parker.

Lincoln's Scripture Questions, stereotyped, being the Fifth Edition; to which are now annexed the Answers from Scripture. 18mo. pp. 126. Boston. Lincoln & Edmands.

Sermons by Thomas Witherald, delivered in the Friends' Meeting House, Washington, March 20th and 27th, 1825, taken in Short Hand, by Mr. T. C. Gould. 8vo. Price 25 cents.

A Practical Treatise on the Ordinary Operations of the Holy Spirit. By the Rev. G. S. Faber, B. D. 1 Vol. 12mo. Philadelphia. Towar & Hogan.

A Discourse on Religious Institutions; delivered at the opening of the Independent Congregational Church in Barton Square, Salem, Dec. 7th, 1824. By Henry Colman. Second Edition with Notes, 8vo. pp. 48. Price 31 cents. Salem. W. & S. B. Ives.

A Treatise on the Imitation of Christ. By Thomas A. Kempis. Translated by John Wesley, A. M. Philadelphia. Towar & Hogan.

The Force of Truth, an Authentick Narrative. By the Rev. Thomas Scott. Price 50 cents. New York. John P. Haven.

Views in Theology. No. III. President Edwards' Doctrine of Original Sin, the Doctrine of Physical Depravity. 12mo. pp. 104. New York. F. & R. Lockwood.

A Sermon, preached before the Bible Society of North Carolina,

on Sunday, December 12, 1824. By the Rev. John S. Ravenscroft, Bishop of the Diocese of N. Carolina; with an Appendix. Raleigh. Printed by Bell & Lawrence. 1825.

From the newspaper extracts appended to this Sermon, it appears to have excited an attention altogether unauthorized, either by its merit, or the novelty of its doctrine. It is an assault, about as able as useful, or opportune, upon that principle of Bible Societies, which assumes that the Scriptures may do some good without note or comment, liturgy or priest. The main argument is no other than has been maintained by Protestants, equally enlightened, in England and New York, and for aught we know, elsewhere. It would seem that Carolinian readers had never been addressed with it before by churchmen out of communion with the Pope, that it so amazed them.

An Essay on the Christian Name, Character, and Liberty. By Simon Clough, Minister of the New Testament, New York.

DEDICATED.

March 9, at South Boston, the Meeting House of the Thirteenth Congregational Church.

INSTALLED.

April 20, Rev. Roswell Hawkes, Colleague Pastor of the Church in Cummington.

ORDAINED.

March 16, Rev. Wales Tileston, pastor of the Church in Charlemont.

DIED.

In February, Mrs. Phœbe Ripley, wife of Rev. Dr. Ripley, of Concord.

The moral lessons inculcated by an exemplary life, ought not to be lost to the world. Though adulation to the dead shows only the folly of the living, yet when the character of an individual, eminently good, is sealed by death, and he has passed out of the reach of praise or censure, it is not merely justifiable but profitable to note the manner in which substantial benefits have been conferred, or evils common to the human race have been softened or removed.

The life of the late Mrs. Ripley, the wife of Dr. Ripley, whose death was announced in the last number of this paper, is calculated to afford much useful instruction. She possessed an easy dignity of manners, happily suited to the society of the families with which she was most intimately connected. In early life Mrs. Ripley imbibed the knowledge and the love of the Christian religion. She understood the Christian system, not as intended to furnish an occasional subject of conversation, but to regulate the feelings and desires of its votaries. Her firm belief in the rectitude of Divine government enabled her with equanimity and cheerfulness to meet the changes of an eventful life. The death of her first husband, the late Rev. William Emerson, of this town, devolved on her the care of a young family, without very ample pecuniary means of support. This produced some additional seriousness in her mind, but no gloom. She was diligent and skilful in the education of her children, while they were entrusted solely to her care. At subsequent periods of her life, she was repeatedly called to mourn the loss of children, removed in the midst of life from spheres of great usefulness, and leaving numerous families. These, it is true,

are common trials. But are they commonly sustained with cheerful acquiescence?

During the last thirty years of her life, she was almost constantly afflicted with disease. In this period particularly she felt and exhibited the value of religion. Not the slightest indication of despondency or melancholy was manifested by her, although at several times she believed her departure was at hand. Though she was, during most of this period, confined to her chamber, and suffered much pain, she continued, to the extent of her power, to discharge the duties of a wife and mother, and her interest in the welfare of others continued unabated After many years of confinement by sickness, such was her habitual cheerfulness, that an observer, uninformed of the true state of her health, would suppose that she was perfectly at ease. At the advanced age of eighty-three, and till the hour of her death, her mind was unimpaired. She saw the approach of dissolution not only without terrour, but with gratitude, and at her departure, exemplified the momentous and glorious truth, Man *may* hope in death.—*Concord Gazette.*

In Roxbury, April 3, Mr. John Porter, son of Rev. Huntingdon Porter, of Rye, N. H.

Mr. Porter's character was not such as would attract the notice of strangers, and might often have been incorrectly estimated by those, who were not admitted to his friendship. He was not distinguished for brilliancy of thought, nor fervour of imagination; his intellectual abilities were not pre-eminent, nor his mental acquisitions wonderful. We do not therefore speak of him as a prodigy of learning. We would use the language of truth rather than of eulogy. He did possess traits of intellectual character of no ordinary value. He was fond of inquiry, not satisfied with the popular faith in matters of science or religion, because it was popular, but eager to extend his research into the principles of knowledge, and learn from his own observation and study, what was taught in the works and word of God. His perseverance was remarkable. He might be considered deficient in quickness of conception and rapidity of thought, but the want of these qualities was compensated by an indefatigable spirit, that carried him steadily towards the object, which he had in view. We have been surprised with the extent to which his investigation had gone, when the result has shown us that his labour was not fruitless, because it was silent, nor his progress small, because unnoticed. His mind was singularly independent. He did homage to no human authority, and some might have thought, that he was too fond of speculation. We are most desirous, however, to dwell on his moral and religious character. Of his virtues we can speak with so much delight, and the remembrance of them is so pleasant, that our fear is lest we should seem too fond of their recital. Mr. Porter possessed the kindest and most generous feelings. He was always mild, cheerful, and candid. His good nature was carried almost to a fault, as it made him sometimes appear indifferent to actual wrong. During a long and familiar acquaintance, we do not remember having ever seen him excited by passion, or even irritated for the moment, nor has our memory preserved, and we doubt whether we ever heard, an unkind word from his lips. We may not believe that he was entirely free from selfishness, for he must have partaken of the frailty of man, but he exhibited no evidence of it in his conduct. Principles of a higher nature governed him, and made him ready to sacrifice his comfort to the benefit of others. His religious views were the result of thought and examination. He was, from conviction, a Unitarian Christian, and belonged to that class of Unitarian Christians, whom it is fashionable to call, by way of reproach, we fear, the lowest class. We do not mean here to suggest any ideas in favour of the doctrines themselves, about which those who agree in the great point of the simple unity of God, differ, and should differ in peace, but Mr. Porter was an example of the little influence, which these secondary points of discussion

have on the religious character. As a preacher, Mr. Porter was distinguished for good sense and perspicuous composition. He did not aim at elegance, but his success was greatly impeded by his diffidence. He was a truly modest man, and could never so far overcome the reluctance with which he appeared before an audience, as to have full command of himself, while addressing them. His sermons, therefore, never received the graces of oratory, and were liable to be misjudged by those who listened only that they might be fascinated. After having preached a few months, he was attacked by the disease, which finally wasted his strength and called his friends to his sick chamber and his grave. A pulmonary affection in its early stages, induced him to suspend his labours in the pulpit, from the hope that a short respite would remove the complaint. He left Cambridge on a journey, from which he derived benefit, and had he continued this relaxation, he would, perhaps, have been now rejoicing among us in health, but too great haste in returning to college, where he considered his duties as librarian required him to attend, confirmed the disease, which was beginning to yield, and he soon found that he must relinquish his hopes of spending his life in the ministry of that religion, to the study of which he had devoted so many years. It was with the deepest regret, but the same temper, which had given him cheerfulness in the day of health, that he spake of this end of his labours and wishes. He had looked forward to happiness and usefulness, as a preacher of the Gospel, and when God, in his providence, disappointed these anticipations, it was a hard trial, but he submitted to it without complaint. He did not yet know the purpose of his Father's will, but when he found that disease was sent not only to stop him in the path, which he had marked for his future days, but that it would steal away his breath, and he must fall the victim of consumption, he did not murmur. When the writer of this notice last saw him, he spake of the effect which sickness had produced on his powers of recollection and thought, but he mentioned it as a fact rather than as a ground of complaint, and scarce alluded to his bodily sufferings. Such was his character in the season of health and expectation, and such was it likewise in the view of death. He was an honest man in the best sense of the word, a kind and faithful friend, a sincere and practical Christian. It has pleased the father of spirits to take him from this world of discipline. We cannot grieve that he is released. We only sorrow that his virtues shall shine on us no more. But the remembrance of them shall be a light to us as we follow him in the path of duty. His friends mourn their own loss in his early departure, for affection clung to him, and many hopes were resting upon him, and a parent's and a sister's tears have been shed over his grave, and the faith of one who was to him as a father has been tried, but they have the Christian's hope which is full of immortality. They have the recollection of past sympathy and love, which is sweet to the soul, and the knowledge of those truths, which are consolation to the mourner.

April 20, Rev. Chester Isham, pastor of a church in Taunton, aged 28.

TO CORRESPONDENTS.

We are pleased with the judicious remarks of P. S. but decline publishing them at present, for reasons which we will explain, if he will give us an opportunity of conversing with him.